Price 5 Cents. Established 1878.

Reading Room Divinity School

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 39. CHICAGO, JULY 22, 1897. NEW SERIES, VOL. 5.

CONTENTS.

EDITORIAL: PAGE.
Notes ... 423
Shall the Child be King? ... 424
College Honor versus Honors ... 426
Penny Savings System of Chicago ... 427

THE LIBERAL CONGRESS:
The Hills of the Lord (poem) ... 428
Maria Candelaria — Frederick Starr ... 428
Aspiration (poem) ... 429
A United Liberal Church ... 430

CORRESPONDENCE:
Horace Greeley and Wine ... 430
The Shameful Advertisement — H. D. Catlin ... 430

THE WORD OF THE SPIRIT:
Observations of a Layman — J. P. Sheldon ... 431
From Fireside to Youth (poem) ... 433

THE STUDY TABLE:
Calamus ... 434
Among the July Magazines ... 434
Ten Noble Poems ... 435

THE HOME:
Helps to High Living ... 435
Long Life (poem) ... 435
The Bread and the Ring ... 435
The Dandelion ... 436

THE LIBERAL FIELD:
Old South Lectures for Young People 437
Ryder Memorial Universalist Church 437
Acknowledgment of Receipts of the Liberal Congress of Religion ... 437
Tower Hill ... 437

OLD AND NEW:
The Jews of England 1290-1897 (poem) ... 437

So since with all my passion and my skill,
The world's mysterious meaning mocks me still,
Shall I not piously believe that I
Am kept in darkness by the heavenly will?

This is no way my learned life to use?
Tell me a better, then, that I may choose.
Shall I for some remote imagined gain
My precious little hour of living lose?

So I be written in the Book of Love,
I have no care about that book above;
Erase my name, or write it as you please—
So I be written in the Book of Love.

From a New Rendering of The Rubáiyát of Omar Khayyám. By Richard Le Gallienne. From the Cosmopolitan for July.

Alfred C. Clark, Publisher, 185-187 Dearborn St.
Chicago.

When? Now!

"REDEEMING THE TIME"

How? Read!

The Secret of Success *BETTER* *Make a Stir in the World*
Improving Opportunities *THAN RICHES* *You Can, If You Know Enough*

A BRIEF OPPORTUNITY THAT WILL NEVER BE YOURS AGAIN.

WHAT IS IT?

Clare's Library of Universal History

without exception the most complete and reliable work in existence. It is a fair and judicial survey of humanity from the first faint dawn of civilization to the present hour.

The author, Israel Smith Clare, follows mankind from his far-away home in the Orient, five thousand years ago, down through the ages; marking his progress in government, religion, science, and art; noting occasional lapses; laying emphasis on important events, and touching lightly matters of lesser import.

Scholars and critics in their expressions of praise are unanimous.

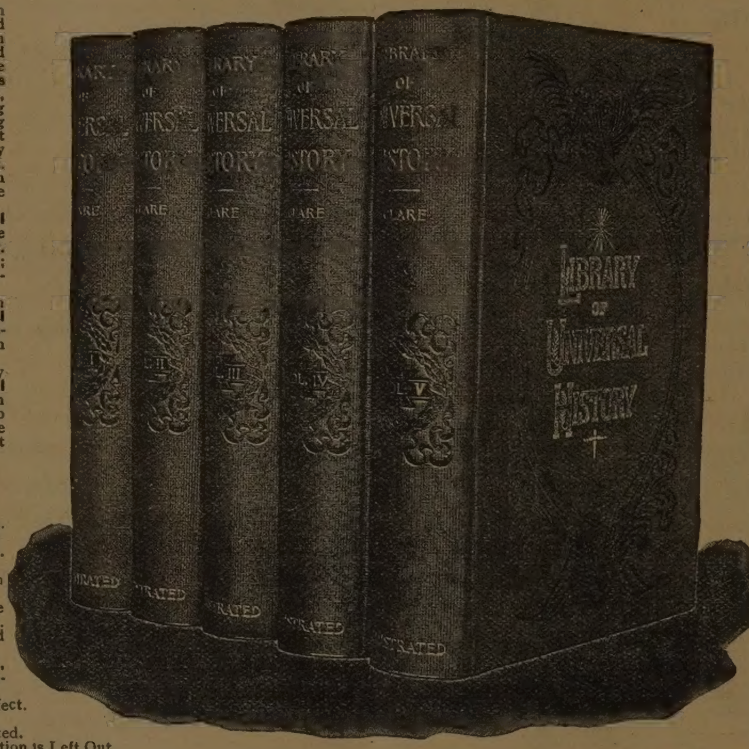
The Library of Universal History is like a picture from the hand of a master. The perspective is perfect; the details in correct proportion.

An acquaintance with this great book is a **liberal education;** a positive pleasure to acquire; better than a fortune to have.

For the first and only time the **Library of Universal History** is brought within easy reach, on terms so generous that there can be no legitimate excuse for not seizing the opportunity.

DESCRIPTION

5 Imperial Octavo Volumes.
2,013 Double Column Pages
Size, all told, 10¾ x 8 x 9 in.
Weight, 25¼ lbs.
Binding, Brown Silk Cloth stamped in Gold.
Hundreds of Full-Page Half-tone Illustrations.
Seventy-three Colored Maps.
Paper, Finest Quality, Heavy, Super-calendered.
Type, Clear, Large, Perfect.
Red Edges.
No Name of Note is Omitted.
No Deed Worthy of Attention is Left Out.
No Influential Event Fails of Recognition.
It is The Result of A Life Devoted to Research.
It Cost Years of Unremitting Toil.
It Stands the Crowning Glory of the Author.
His Claim to Gratitude from The Present is Right to Expect to be Known to the Future.



ENDORSEMENTS

Thousands of them have come unasked, from educators, statesmen, scholars; from the pulpit, press and bar; from men and women in every walk of life.

Only two are given.

Frank M. Gunsaulus, pastor Plymouth Congregational Church, Chicago, and President of the Armour Institute, says:

"Without the slightest touch of political or religious bigotry, Mr. Clare has dealt soberly and deeply with the forces of Church and State which have ruled mankind. Without being at all theatrical in his treatment of brilliant or significant movements or events, he has seized and presented their true dramatic intent. With great scholarship he has not become dull. With a trained and genuine power of imagination, he has never become vague. **It is a work of real genius;** his thought is clear and vigorous, his mastery of English sure and often eloquent."

General M. A. Leggett, the famous lawyer, and Ex-Commissioner of Patents, speaks as follows:

"For families having only small libraries, this history is almost a necessity, and will be a great convenience to any library, however large it may be. It is so arranged and indexed that any matter in it may be quickly found. It is admirably written, elegantly printed, and beautifully illustrated. The maps in it are excellent, and greatly aid in understanding the text."

UNPRECEDENTED— UNEQUALED—

OUR PROPOSITION.

UNIQUE— INIMITABLE—

We will give one year's subscription to THE NEW UNITY, and a complete set of CLARE'S LIBRARY OF UNIVERSAL HISTORY, guaranteed as described above, for $2.00, and eight monthly payments of $1.00 each.

The complete set will be delivered FREE OF CHARGE on receipt of the first payment of $2.00

The chance is open to paid-up subscribers who will have the date of their subscription advanced one year.

MARK THIS The publisher has less than 1,500 sets. When they are taken, this offer ceases. By no possibility will it ever be made again in any shape, manner, or form. A fortunate and accidental circumstance throws in our way a part of one edition of Clare's great work.

It is, without exception, the greatest bargain ever offered. Encyclopedias, books of reference, dictionaries, are commonplace, cheap, and tawdry in comparison. It is more fascinating than a novel, more entertaining than a romance.

The lowest publishers' price at which Clare's History has ever been sold is $19.00, cash in hand. It is now offered on conditions that bring it within easy reach of all.

Up to this time the **Library of Universal History** has been found only in the libraries of the rich and famous, or on the shelves of great public institutions.

ACT NOW! A Month Hence may be Too Late.....

_____ 1897

ALFRED C. CLARK, PUB., THE NEW UNITY,
No. 185-7 Dearborn St., Chicago, Ill.

Dear Sir: Inclosed find $2.00. In return send me **The New Unity** for one year, and **Clare's Library of Universal History,** in five volumes, to be paid for in eight monthly installments of $1.00 each. The first payment to be made thirty days from date. The Histories are to be sent me, all charges prepaid.

Remarks: _____

_____

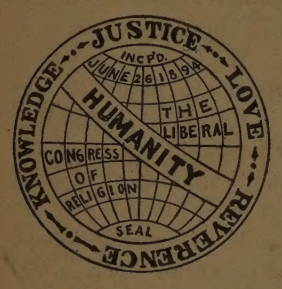
Yours truly,

_____

ALFRED C. CLARK, Publisher THE NEW UNITY, 185-187 Dearborn St., Chicago.

THE NEW UNITY

VOLUME V. THURSDAY, JULY 22, 1897. NUMBER 21



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—From Articles of Incorporation of the American Congress of Liberal Religious Societies.

Editorial.

Here in the country's heart,
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

God comes down in the rain,
And the crop grows tall;
This is the country faith,
And the best of all.

NORMAN GALE.

According to our contemporary, the *Christian Register*, North Carolina, a state not credited with many reform movements, has successfully inaugurated a plan of using convict labor for the improvement of public highways. Convicts are employed like other workmen, with foremen, but no guard; and no escapes have been made, but the roads have been improved. What a chance there is here for using convict labor without coming into conflict with wage-earners! Plenty of bad roads to be mended everywhere, and many convicts that might be improved physically and morally by such a fresh-air outing.

That will be a suggestive day at the Unitarian meetings at the Isle of Shoals when Philip Moxom and W. E. Barton, pastors of *Trinitarian* Congregational churches, and George Batchelor and George L. Cheney of the *Unitarian* Congregational churches will join in discussing the elements in which they are one. The theological, dogmatic line can be readily surveyed historically. Channing can readily be arrayed against Calvin, and Priestley against Aquinas, but if the speakers speak for themselves only, injecting into historic terms modern interpretations, converting the phrases of dogma into their spiritual equivalents, particularly if the speakers are measured by their temper, openness, and liberality, we predict it will be hard to tell which is which. They will need to readjust their badges and take new note of their labels in order to realize their differences and still more their antagonisms.

A Universalist minister from New Jersey writes: "Many things have occurred since I put my name to the first call for the Liberal Congress, but defection from its principles is not one of them. I cannot now do more than speak my word, which I do on all proper occasions." One of the first responses to the call to the annual members for renewal comes from a Chicago woman, ever faithful, who says: "I am snatching a moment to send you my mite to the Liberal Congress, and wish much more than ever that I could multiply that amount by at least ten." Such words of cheer come from many sides. A struggling Methodist minister in the Northwest writes: "Money is hard to get, but I do not mean to have my membership in the Liberal Congress lapse." A layman from Cincinnati, who supports a family of five on seventy-five dollars per month, writes: "I cannot ask you to retain my name on the roll much longer, and thus keep my standing good in the Congress, but whether you do or not, I will send you the money the first moment I can."

One of Chicago's most valuable citizens, a man fitted for great enterprise and leadership, "celebrating" at Nonquit, Mass., was instantly killed by an explosion of a Fourth of July bomb. His remains were brought home to a city that was mourning over twenty-three persons killed directly by the "celebration" at home. Over a thousand people are reported by the Commissioner of Health of the City of Chicago as having been more or less injured, some of them for life, some fatally, by the same celebration. What happened in Chicago happened all over the country. People were burned, shot, drowned, run over, frightened to death from the inconsiderate use of gunpowder. The day of rejoicing was changed to a day of terror in all our large cities. The situation is growing serious. A radical change is called for. Public sentiment must needs back itself up with wise legislations. Before

the horrors of the Fourth of July of 1897 are quite out of mind, let there be some executive resolves in the interest of the Fourth of July of 1898 and others to follow. Let us labor towards making Fourth of July a season of thought and not of noise, of joy and not of terror. Let the mayor rule in all cities on that day as on other days, and not the small boy who demoralizes the administrative faculties of father, mother, constable, policeman, mayor, and governor.

A sensational press despatch from Boston is headed "Old Blue Laws Revived in Massachusetts," and then goes on to speak of the enactment by the recent legislature of a law making it an offense to wear for purposes of ornament, the bodies or feathers of birds. "Blue Laws" is a term of very vague and uncertain connotation. A large portion of that code is, as is well known, mythical. Certainly this law in question partakes of none of the characteristics of the supposed "Blue Laws" which invade the realm of private conscience and individual tastes. This law of Massachusetts is justified on the same ground as the law which makes it an offense to allow the Canada thistle or burdock to grow in one's garden. Both laws are based on stern economic interests in which the entire community is interested. It is no longer guess-work. There is abundance of scientific evidence to prove that the interests of the farmer, the productiveness of the field, and consequently the prosperity of the commonwealth, are threatened, indeed, have already been seriously affected by this wanton waste of life which goes to satisfy the dictates of fashion, which are so strong that ethical appeal and humanitarian arguments have proven well-nigh powerless to cope with. The Massachusetts legislature has made actual a prophesy and a suggestion which were made in these columns some time ago. The dispatch in question adds that "the wholesale milliners who deal in feathers are in high dudgeon and say that the authorities can ruin their business at any moment." We are sorry for the personal interests thus threatened. The law should be interpreted as leniently as possible in its application to those who find themselves in the possession of the commercial product, sad and ghastly as the stock may be, and it should be enforced with sufficient sincerity, dignity, and uniformity as to prove effectual against the further slaughter of the innocents. The milliners can easily recover by investing wisely in the substitutes—flowers, ribbons, and what-not ornaments. We hope other states will follow the example of Massachusetts in the enactment of a law which deserves to be called the "White Law" rather than the "Blue Law."

The following editorial paragraph from Current Topics in the *Youth's Companion* deserves comment on account of the high source from which it comes. This paper, perhaps more than any other one paper in America, reaches the youths of this country, and has shaping influences which will be manifested in the men and women of to-morrow. The allusion is to John D. Rockefeller, and the apology is of the kind which justifies a vast amount of business meanness and commercial injustice under the guise of "superior business ability." We fear many young men will not discover the appeal to prejudice and the unproven assumptions in this short paragraph. It assumes that such "vast wealth" as is represented by many of the multi-millionaires can be "accumulated honestly" in one lifetime. It assumes that the "setting aside of several million dollars to be used for the benefit of the less fortunate in religious, moral, and educational ways," is somehow a vindication of the character of the donor and a justification of his wealth. Does the twenty or forty million given to the cause of religion or morals necessarily prove either the nobility of the donor or the legitimacy of the wealth that reserves a hundred million more to be used in the furthering of crushing "schemes" and private luxuries? The readers of the *Youth's Companion* have a right to expect at the hands of its editors a more discriminating and scientific use of language than that found in such phrases as "sweeping tirades of anarchistic newspapers against the possessors of wealth." The editor must know that such a phrase appeals to the prejudices, not the knowledge or judgment of youth and by implication, some of the ablest newspapers and monthlies in the country and some of the most conscientious editorial writers are included under the above odious caption. That the paragraph which follows should appear in such a paper is also a sign of the times:

> **"It is not possible to be too conscientious, but it is easy to imagine that conscientiousness includes what it does not include. In a recent religious conference, a devout missionary objected to accepting a millionaire's gift of two hundred and fifty thousand dollars for mission purposes, on the ground that the rich man is not so religious as the missionary thinks he ought to be. This man became rich in almost the only way in which vast wealth can be accumulated honestly—by the exercise of superior business ability. He has given substantial proofs of his deep interest in the welfare of those less favored pecuniarily by setting aside several million dollars to be used for their benefit in religious, moral, and educational ways. The objecting missionary evidently had been reading the sweeping tirades of the anarchistic newspapers against the possessors of wealth, and — what few intelligent readers do — accepting their allegations as true."**

Shall the Child be King?

It is a terrible thing to face the ire of several thousand representatives of the "new education," whatever that may be. If there is anything certain in the professional codes of the progressive teacher of to-day, the edict against corporal punishment in schools seems to rest on such a certainty.

Prof. Albion W. Small of the University of Chicago, provoked this ire and called in question this certainty at the recent meeting of the National Association of Teachers in Milwaukee. His own words have not yet been printed in full, and it is unfair to judge him by the sensational catch sentences of the newspapers. It is fair to hold the judgment in abeyance concerning the utterances of Professor Small, until these utterances themselves are examined and understood, but we venture to offer a few considerations on the main question at issue. Has there not been a tendency to draw a superficial distinction between *corporal* and *moral* suasion? Is it always easy to tell which is the more brutal application of force, the tingling switch or the stinging tongue? Which is the greater indignity to the individuality of the child, a corrective slap or a withering rebuke, a biting sarcasm? Was not Professor Small right in suggesting that anarchy itself takes root in the modern dethronement of parents' rule in the home, which leads logically to the next step, the dethronement of the teachers' dominion in the school. In the recoil from the over-sternness of our Puritan forefathers, and in the sudden unparalleled growth of luxury, physical privileges, and material ascendancy, have we not swung into the opposite error where children's wishes are consulted more often than children's needs, and the *feelings* of the child respected oftentimes to the cost of the development and discipline of that child? Are not teachers and parents both often found arguing with intellects that in the nature of the case are not ripe for the argument, who cannot see or feel the full bearings of the question in hand? Children have a right to rest for the time being in the superior judgment of their elders concerning many questions. Is it not good for the child, as well as for the man, to early acquire the grace of obedience? Cushion this world as we will, there is no gainsaying the fact that it is a stern old world. The conditions of life, even in its lower forms, are inexorable. The conditions of the higher life are still more exacting.

Professor Small is reported in the interview as saying: "Parent, teacher, police officer, judge, and jailer are in their way the friends and helpers of all good people. They have a mission of severity towards exceptional people who show instincts of enmity towards the rest. Charge the teacher with the duty of exercising the petty bodily severities needed for juvenile correction to save them from the more rigorous correction of constable and turnkey."

"Social morality" is a phrase used by Dr. Small, and a most pregnant phrase it is. The child is ethically related to his associates in the school. The question of adjustment is not simply to his teacher or to his lessons, but also adjustment to the improvised commonwealth, the well-being of the little community whose privileges he shares, whose rights he must not invade with impunity. If there are ever times in the larger community when the strong hand of the government should be placed upon the shoulder of the wrongdoer, and he be compelled to be law-abiding, may there not be a time in the economy of the minor community when it is the duty of the teacher to keep the child "in its place"? And it is possible that the noblest *moral* argument to be given sometimes is the argument of prompt adjustment. The firm hand of the surgeon is the gentle hand. The decided grasp is the kind grasp. It is good for the child to rest its childish soul in the strength of the judgment of its superiors, which sometimes must bless by hurting, soothe by thwarting, advance its interests by curbing its waywardness.

In the elaboration of the graded system of our public schools, the teacher, who ought to be the unit of measure, the storage-battery from which emanates power, is sometimes fettered, denuded of her personality, first, by the encroachment of the "management"; which can be cognizant only of general principles, where special conditions often alter cases. There is a great loss of moral potency when the details of the school and the moral atmosphere of the schoolroom are conditioned, directed — or misdirected — and shaped from a "central" office. In the second place, the personality of the teacher is invaded by the clamors, elections, and selections of the children themselves. Children who are accustomed to having pretty much their own way at home, who are busy in the modern industry of bringing up their parents in the way they should go, naturally carry their business to the schoolroom, and presume to elect their action and conduct on many lines and concerning many things of which they are incompetent at the time to render the highest judgment, or to act according to the noblest wisdom.

We recently called attention to a manifestation of this flagrant delegation of wisdom and judgment on the part of teacher and parent to immature children themselves. At the recent graduation exercises in Chicago the graduating classes proceeded to hire expensive halls in the heart of the city far removed from their own territory, published elaborate programmes, provided costly accessories of music, calling for the conventional costliness of personal flowers and gifts, all at their own expense. This meant that some poor children were taxed who ought not to have been taxed. The exercises were transferred from the daylight into the evening. It became a spectacle, an exhibition rather than a noble, dignified recognition of good work done by the children on the part of the representatives of the state, the officers and teachers of the public schools. This juve-

nile government was carried further, we believe, in the public schools of Chicago than in any university or college that we know of. Even the premature advancement of the grammar grades was dignified with similar elaborated social and adult decorations, oftentimes leaving the school building and school grounds in order to have more fitting settings, and imposing display of premature honors and oftentime precocious talent and superficial attainments.

In all this we are not arguing for any retrogression. The rod is hopelessly antiquated. There will be no return to birch rule. Dr. Small is too wise a man to be suspected of dealing in any wishes or arguments looking in that way, but it is right at all times to call for a rule of the competent. We would reinstall the teacher and reinstate the mother in their high claim of directing, leading, and, as is often the need, ruling the child.

These words of Dr. Small, as reported in the *Chicago Tribune*, may have in them the overstatement of extempore speech, but they nevertheless point to important truths and call for serious reflection:

> There is a mistaken policy in the operation of some of our schools, however, which is doing what it can, and it is much, to make not patriots, but anarchists. It is the policy of practically leaving the pupils themselves to fix the standard of their own conduct. That is right which they consent to treat as right, and nothing is positively binding upon them unless they agree. We are covering it up with fine phrases, but the fact is that a great many schools have surrendered to the unwise parents, who have previously capitulated to their unruly children. The abolition of corporal punishment in schools is only an incident in this surrender. The policy of which abolition of corporal punishment is an incident is virtual treason against sovereign moral law.

The *Tribune*, in commenting upon the National Educational Association, well calls it "a most impressive event at which fifteen thousand teachers, representing the sixteen million pupils of the schools of America, found a surprisingly wide range of vital questions to be talked over," and it further says that the

> One insistent question which got pushed into greatest prominence was this: What, in short, is the moral product of the teaching and discipline of the public schools, and are they doing all that they might be made to do in order to secure the best results in personal character and the right kind of citizenship?

College Honor versus Honors.

Harper's Weekly makes a strong point of what it calls "The Double Standard of Morals." It tells us that the president of Harvard reports an attempt on the part of the dean of that institution to change the standard of judgment concerning honesty in examinations. It is a generally conceded fact that college boys do not consider it a sin to crib or in any way pass an examination without really being able openly to answer the required questions.

The prevailing sentiment has been that while a man was trying for honors, or was entered in a competition for some reward of scholarship, he might not reconcile it to his sense of honor to use illicit means for getting good marks, the man who was merely trying to pass the examination on which his stay in college depended need not be squeamish, but was excusable in cheating if he chose to take the risk. To this sentiment the dean and the administrative board of the college have strong objections. They declare that it is a part of the double standard of morals which prevails more or less in all colleges, and under which students jealously demand to be treated as men, take advantage of the instructors who treat them so, and excuse themselves on the ground that, after all, they are only boys.

But the case does not go alone. There is about our colleges a medievalism in many other ways. The lawlessness that is often manifested is not a matter that belongs to the boys but is a part of the institution. The same lads elsewhere would never think of doing what they conceive to be quite the proper thing for college life. The reform needed is evidently in the colleges themselves. Have they not retained certain old elements and traditions that should be got rid of? Hazing is of course in everybody's mind; but hazing is only the grosser, ruder form of barbarism that is tolerated. College life is clannish and selfish, and it is with a delicious sense of relief that we pick up a card from Syracuse University to the following effect: "We, members of the college Y. M. C. A., are looking forward with pleasure to the time we can welcome you personally to our university. We want your help. We want to help you. If you should need assistance during the first week in arranging your college work, you will find members of the respective associations in their commodious rooms, who will regard it a pleasure to aid you in any way they can. We assure you a cordial welcome."

What is the whole honor system that is plastered all over our colleges but the establishment of a false code of honor? It is honors in place of honor. It is not questioned but that many of the prizes are carried off unjustly; oftener taken by direct fraud. The spirit of working for the sake of knowledge still better to be able to use knowledge for grand ends is out of sight. There is an immediate and perceptible letting down of the study standard of our boys as they enter college. They begin to work for lower ends, for prize-honors glory. At the end of the course many of the best workers go away disappointed and empty-handed. Is it not possible to set these lads on the road of honor as easily as on that of honors? The laboratories are doing something to rescue a few and establish in them a higher conception of the end of studies, but many are being spoiled.

Why not readjust our colleges to modern ways and needs? Why keep up class examinations at

all? These are only appropriate to lecture courses; as now used they are a constant interference to study, and take up two weeks of each twelve with a rush, and also this drift toward—let us state it mildly with the Harvard dean—a double set of morals. Little comes of it. It goes with a disgust for study. Reviews constantly carried would be far more useful; but equally important is it to rid our colleges of another result of the present system, that is the idea that all is right if the examination is passed. This is the end, a false end. The boy loses sight of a love for study and enthusiasm for study that will lift him out of ruts and drudgery. He complains of a teacher who tries to get a great deal of work done. They desire as little as possible. The result is that much less really is accomplished in our colleges than could be under a rational and humane system.

We are quite unwilling to accord in the slightest degree with *Harper's Weekly* when it adds that this double standard of morals is a part of boyishness; and as long as boys continue to be boys, it is probable that it will continue to exist. Our colleges need to be revolutionized and modernized. Get rid of gowns and all sorts of old conventual toggery. Abolish prizes, and set the boys to work as they do in common schools. Displace honors with honor, and you will find that the modern boy is neither a rowdy nor incapable of the keenest sense of honor. Your double standard of morals is medieval morals dovetailed onto modern morals. It is not a natural conjunction. It is the old monk in his gown hugging Thomas Aquinas with one arm, while he tries to be equally affectionate toward Charles Darwin with the other.

E. P. P.

Penny Savings System of Chicago.

Some time ago Rev. R. A. White, pastor of Stewart Avenue Universalist Church, who had been interested in a similar society in the East, explained the penny savings system to the executive committee of the Civic Federation at its request, and the plan met with unanimous approval. The committee was at once appointed to take the matter in hand, looking toward the establishment of a similar system for Chicago. The Civic Federation was requested to inaugurate and foster this system of small savings, which goes to the root of the whole matter of much of civic poverty and distress. All who work among the poor soon discover that one reason of their poverty is the lack of habits of saving when they have an income. This system aims to reach that class of people primarily, though it is equally valuable for children in any circumstances in life with whom it is desirable to foster habits of thrift and economy.

The average person, who has only small sums to save, can usually find no bank which takes sums less than one or two dollars, and even these are usually so far removed from him that he is never tempted to use them.

The committee of the penny savings system aims to act as an agent between the small saver and some reputable savings bank. The system, in brief, is as follows:

There is a central office at 164 Dearborn Street, Chicago, rooms of Civic Federation, where are to be obtained stamps, stamp-cards, etc. There are branch stations established wherever a responsible person thinks he can induce a number of persons to save, as in boys' or girls' clubs, large shops, factories, etc. The local agent, as the promoter of such a local station is called, obtains from the central office as many stamp-cards as he thinks he is likely to have depositors, and buys there stamps of different denominations. To each person wishing to become a depositor the local agent gives a card, and sells stamps to the amount of the deposit. These stamps must be pasted on the card. When the local agent has sold all his stamps, he has been reimbursed the amount he originally paid in at the central office, and with this money may buy more. A branch station may be run indefinitely on an original advance of from $5 to $25.

The system recommends itself for its simplicity, the entire bookkeeping being done in one office, while the branches may sell to thousands of depositors whom the central office alone could never reach. It recommends itself as an attractive form of saving, and as reaching a large number of persons whose pennies have gone before they reach the sum which it seems to them worth while to deposit in a savings bank. It incourages thrift and industry. The society itself can afford to pay no interest, since the expense of printing, stamps, cards, and circulars, with other incidental expenses, will exceed the interest accruing on such deposits as the society may be able to make in the bank. *But it is an essential part* of the scheme that depositors should be urged to open an account with some first-class savings bank as soon as their savings amount to $3 or more, where interest will be paid them. It is hoped that those who are employers of labor, or who meet those who have not yet formed the habit of saving, will establish branches and help on an enterprise which is sure to become a factor in the encouragement of thrift and self-respect.

The system is carefully guarded against any possible fraud, or loss to depositors. The small depositor at the local station is insured against loss, since the local agent has already made a deposit at the central office to the extent of the number of stamps he has for sale, and, in case of the dissolution of a local station, the unredeemed stamps of that station are redeemable at the central office. The local agent is assured against any loss, for his unsold and canceled stamps, in case he wishes to discontinue his office, will be redeemed at the central office. The system is a modification of the postal savings banks of Europe, and has been in existence in this country some eleven or twelve years. It has proven a success in Boston, New York, and some sixty other cities and towns in the United States, and in every case has proven a potent factor in the solution of the social problems of poverty and thriftlessness.

For further particulars, communicate with Rev. R. A. White, Station O, Chicago, or apply to the cashier, Harriet M. Van Der Vaart, at the central office, 164 Dearborn Street, Room 215. R. A. W.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

The Hills of the Lord.

God plowed, one day, with an earthquake,
And drove his furrows deep;
The huddling plains upstarted,
The hills were all aleap;
But that is the mountain's secret,
Aye hidden in his breast;
"God's peace is everlasting,"
Are the dreamwords of their rest.

He hath made them the haunts of beauty,
The home elect of his grace;
He spreadeth his morning upon them,
His sunsets lighten their face,
His thunders tread in music
Of footfalls echoing long,
And carry majestic greeting
Around the silent throng.

His winds bring messages to them,
Wild storm-news from the main;
They sing it down to the valleys
In the love-song of the rain.
Green tribes from far come trooping,
And over the uplands flock;
He hath woven the hours together
As a robe for his risen rock.

They are nurseries for young rivers,
Nests for the flying cloud,
Homesteads for newborn races,
Masterful, free, and proud.
The people of tired cities
Come up to their shrines and pray;
God freshens again within them,
As he passes by all day.

And, lo! I have caught their secret,
The beauty deeper than all!
This faith—that life's hard moments,
When jarring sorrows befall,
Are but God plowing his mountains,
And those mountains yet shall be
The source of his grace and freshness,
And peace everlasting to me.

—*William C. Gannett.*

Maria Candelaria.

The early history of Mexico and Central America abounds in incidents of dramatic interest quite unknown to the ordinary reader. One of these, from the history of the Tzendal Indians of Chiapas has just been dramatized by the well-known ethnologist, Dr. D. G. Brinton.

The southmost state of Mexico is Chiapas. Within its borders to-day dwell thirteen Indian tribes, most of which still retain their ancient language or dialect. Among them the ancient dress, old customs, and the native religion, still in some measure survive. The old gods, sacrifices and rites still exist, though naturally modified. Nagualism lives. At the time of the conquest the Tzendals were far along in culture. They were agriculturists, artisans and merchants, their architecture in brick and stone was imposing, their governments were centralized and powerful, and they had developed a system of hieroglyphic writing far superior to the pictography of other tribes.

The conquest of this people by the Spaniards was about 1523–1524. In 1528 an insurrection took place. After it was suppressed, the Christianizing and enslavement of the people progressed rapidly. In 1712, nearly two centuries after their first subjugation, an extraordinary outbreak occurred. An Indian girl of the town of Cancuc, who was then about twenty years of age, was the chief figure in the events of the time. The niece of a famed *Nagual*, she had been accustomed to mystery and incantation from childhood. An apparition of the Holy Virgin demanded the erection of a new chapel wherein this girl and Gomez, her uncle, were to officiate. The villagers at once erected the chapel which soon became the very focus of revolutionary spirit. Plans for emancipation were formed and the girl, in trances, conveyed the will of the ancient gods. Father Simon de Lara, the local priest, in vain tried to stem the tide, ordering the chapel destroyed and pagan services discontinued. Later, orders from the Bishop were ignored. The spirit of revolution spread and armed outbreaks took place in several towns. At Chilun, the Indians attacked a worshiping congregation, killed three priests at the altar, and cut men, women, and children to pieces in the church; at Occhuc two friars were thrown into pits and stoned to death; at Simijovel, the church was burned and the priest hanged, at Tonala, the priest was killed at the altar.

On August 10th a grand festival was celebrated at Cancuc and Maria Candelaria was at the height of her power. But just then faction arose. The inspired maiden resorted to extreme measures. Malcontents were burned alive, or flogged to death, her aunt was hanged. Her cause was waning. Vasquez, her general, was beaten at Huistlan, October 20th. By November 10th the Spanish force was close to Cancuc. In place of Vasquez, a young man—Juan Garcia, lover of Maria Candelaria—led the Indians, who were reduced and disheartened. They were defeated. Maria and Gomez disappeared forever. The Indian struggle ended in failure.

It is the closing part of the revolution which Brinton dramatizes. The study is a careful one; a few passages will show its character. The first hostile suggestion is made by Magdalena, aunt of Maria, who is herself a Nagual, jealous and ambitious. She instills a fear into the mind of Gomez,

MAGDALENA:
I like not, uncle, thus to see you put
Unwavering credence in that girl's vagaries.
I hold her quite as dear as you—but yet,
I doubt a girl's a prophet when in love,
Or else they 'd never make such sorry choice,
And never be the fools they often are;
And so I think Maria's—

GOMEZ (*alarmed*): Maria's what?

MAGDALENA:
Too much in love to live among the gods,
When handsome Juan Garcia is in sight.

The idea troubles Gomez, who summons the girl before himself and Vasquez (who had just suffered defeat at Huistlan). Grieved, she repels the suggestion that any but the noblest motives impel her.

MARIA (*coming forward*):
You, worthy uncle, and you, valiant chieftain,
(For to my bitter aunt I do not speak),
You wrong me deeply both in thought and word.
I have no shameful fervors to conceal,
No thought to hide, no act to cover o'er.
As they believe me, so I am in sooth,
One who is chosen by our ancient gods
To speak their will, to order forth our braves,
And drive the cursed Christians from our land.

Geronymo is a traitor spying for the Spaniards. Though a full Indian he longs for gold, fears the Spaniards, hates Garcia (who is one fourth Spanish blood), loves Magdalena. He promises his Spanish employers to murder Vasquez. He seeks help in this from Magdalena and Juan Garcia. When finally deciding fully to play the traitor, he says:

GERONYMO (*alone*):
Now must I finally decide my course:—
Or with the damnèd Spaniard to abide,—
Who will, for sure, reward my treachery well—
Or with my native kinsmen take my chance
The last is that which I should rather choose
Had I strong hope their cause would win success,—
But I have none—there's Magdalena, too,
The woman whom I love and she loves not
The upstart niece, who overrules us all
With a rod rougher than a Spanish scourge.
Vasquez suspects me not, and easily he
Will see me secretly, and thus give chance
To save my kin and serve the Spaniard too,
By letting his red blood with this steel blue.

Old Gomez feels uneasy still over the suggestion made by Magdalena. In response to his doubt the niece says:

MARIA:
I wonder not to hear you thus inquire,
For well I know that Magdalena's words
Have left a rankling fear within your breast
That I for love of Garcia might desert
The holy cause on which we 've staked our lives.
Well too, I know, that Juan Garcia's heart
Burns more for me than for our sacred aims:
And this it is that makes me passing sad;
For I am not of those who wish a love
Fed with the flesh of animal desire,
But are, and are alone, which finds its food
In sharing noble thoughts and planning deeds
Which shall outshine the common aims of life.
I sent for Juan Garcia here to-night,
And he must choose to rise above himself
And reach the upper levels of my soul,—
Or else the end has come for both our loves.

She puts him to the test, and he proves worthy. Just afterward Juan is met by Geronymo, who asks his help, having already gained that of Magdalena.

GERON.: Ere that hour comes he 'll sleep to wake no more. Look you here (*shows the dagger*), with this royal lancet I'll let his blood this eve.

JUAN (*rising and pacing in thought, aside*): I must estop this devilish plot. My stronger arm can wrest the dagger from him now and drive it to his heart. But, no; a public vengeance should on him alight, where all may know the cause. (*To Geron.*) This eve you say? You 've planned it well. But let me think it over, and on the plaza when the sun goes down we 'll settle it between us. (Exit Juan.)

GERON. (*to Magdalena*): By the holy Grandmother of God, Magdalena, he falls as easily into our hands as a ripe zapote when one shakes the tree. That shows what faithless currents run in white men's veins.

MAGDALENA: Are you sure of him? To me he seems not over-warm.

GERON.:
Is there any warmth in a white man's blood when he is after gold? The only way to warm them is to melt it and pour it down their accursed throats as our ancestors did. But Juan is ours.

While not carrying out his original plan of assassination, Goronymo spreads dissension and sedition among the people and finally does murder Vasquez. The people despair but Juan Garcia encourages them, offering himself to lead. Official approbation of his service is needed. Maria is consulted.

MARIA (*in a trance*):
A traitor's hand you see? A bloody knife?
Then ponder this from me—through Death comes Life.
Of battles lost you hear? Your men in flight?
Be not perturbed by fear; the gods do right.
Why roars the raging rain, the winter's flood,
But that the spring again shall make all good?
(*Waking from the trance.*)
Ah, you are here, my friends, and I know well
That which your hearts are leaping forth to tell;
For while I watched the tortoise yesternight,
The future shone before me clear in sight.
I saw our warriors burn the Spanish towns,
Strangle the bishops, rend their priestly gowns,
Their men and women 'whelmed beneath their towers,
From sea to sea the land was wholly ours.
A banner saw I spread our troops before,
And in it Juan Garcia's name they bore.

The villagers applaud. The old Nagual then speaks:

GOMEZ:
I told you that she knows the hidden speech,
Fraught with the future of our tribe and race,
And now in solemn form she will anoint
The daring captain chosen by the gods
To lead you forth to certain victory.
Juan, advance. [Juan approaches Gomez.]
Are you prepared at this supreme hour,
To cast aside all other thought or aim
Than that of freeing our oppressèd race
From their long slavery to the tyrant whites?

JUAN:
With all my heart and soul I am.

Under the new leader the struggle proceeds. But the patriots are unsuccessful. They are driven back from the village to the edge of a wild abyss. Father Simon and the Spanish leader are in the pursuing band. They order Geronymo to point out the insurgent leaders. Apparently yielding Juan Garcia plunges his sword into the traitor's breast, but is then shot down.

MARIA (*rushes forward*):
The wrath of all the gods I hurl upon you,
You Christian dogs and murderous miscreants!
You 've slain a hero nobler than your king.
May the high heavens pour their curses down
As thick as hailstones in a summer storm
When Huxacan lets loose the raging winds,
On you and all your race and kin.

FATHER SIMON:
Silence, Maria, dare you thus to speak
To me, who taught your infant lips to pray;
To me, your priest and father in the Lord,
Who poured the holy water on your head,
And thus assured your soul to heavenly life
If you resisted the allures of hell?
Kneel down before this token and proclaim
[*Lifts up the crucifix; soldiers kneel, Maria stands.*]
To all here present that you now abjure
The devil and his works that threat your soul.

MARIA (*Lapses into a trance*):
Oh! Foolish priest! my mind is filled with light,
A heavenly light, through which I see afar
To after ages, when a greater God
Than any that thou knoweth shall instruct
A wider charity for all men's creeds.
Your church no longer shall enslave their minds,
Your king's commandments find no echo here;
Our race shall breathe in freedom once again,
From their own lineage choosing their own lords·
All this I see, and then my dismal fall
Will draw sad tears from sympathetic eyes
And touch in kindly hearts responsive chords.

The drama ends with a sudden plunge by the virgin and Gomez into the abyss: really they swing by hanging vines into a hidden and almost unknown Nagual cave, where they are safe.

Dr. Brinton has aimed to follow closely sober history and actual Indian life. Just as startling a dramatic picture might be drawn of another much more recent uprising, in the same district and by the same people. This was in 1869, and in it too, the leader was a woman — Augustina Gomez Checheb.

FREDERICK STARR.

Aspiration.

There is a height above the light
Where sleep the nebulæ,
Which who attain a life shall gain
That shall forever be.

There is a name above all fame,
Lone spoken by a star,
In goodness pure and virtue sure
Which malice can not mar.

The way is long though wing be strong
To bear thee to that height,
The path is lone and many a moan
Escapeth in that flight.

But who shall weep in that path deep
And wing the wastes above,
Beyond its night shall find a light
Whose waves vibrate with love.

—PERRY MARSHALL.

New Salem, Mass.

A United Liberal Church.

The recent convention of Universalists in this city was marked by several notable features, especially the joint conference between representatives of that body and of the Unitarians. The resolution by which this was brought about was introduced into the Universalist convention at Anoka last year by Rev. Marion D. Shutter of the Church of the Redeemer. The object of the conference was to cultivate a closer acquaintance and more fraternal co-operation between these two liberal denominations. Several steps in this direction have already been taken in Minnesota. About four years ago the liberal women of the twin cities organized, and have held monthly meetings ever since. Nearly three years ago the Sunday school workers in the two denominations came together, and have also held meetings every month, which have been of great practical value in Sunday school work. The third step, the joint conference, has just been taken; and the time may come when both conventions will be held at the same place and upon the same dates, with religious and literary exercises in common and separate sessions for business. This is the aim and hope of the promoters of the scheme.

That these movements are in the right direction cannot be doubted, except by those who would exalt sectarianism over principle. The tendencies of this age are towards unity. Division in Christendom may have wrought for freedom of thought and missionary zeal in the past; but these objects having been attained, division to-day, except upon vital and fundamental grounds, is simply an anachronism and an impertinence. Such grounds do not any longer exist between Universalists and Unitarians. While there are differences among individuals and individual churches, Mr. Shutter clearly pointed out, in a sermon published in the *Times* some months ago, that in thought, in spirit, and in aim, the two denominations are substantially one to-day.

Each of these denominations is numerically small, but has exerted an immense influence upon the world's religious beliefs. Orthodoxy has been wonderfully modified. Liberal sentiments have been growing rapidly, in spite of creeds that do not change. People in all churches have thought themselves far beyond their established standards. Universalists and Unitarians, united, with one large body, or, at least, working understandingly and harmoniously together, might exercise a larger intellectual leadership in the future than in the past. It is to be hoped that prejudices, transmitted from other days, will not be allowed to prevent the realization, in some form, of a united liberal church.—*Minneapolis Sunday Times.*

Correspondence.

Horace Greeley and Wine.

Within the last thirty years there has been an intelligent demand, in cities all over the civilized world, for pure water, and now the traveler can safely use it. But thirty years ago it was different. I remember well the first time Horace Greeley was coming to dine with us in Paris, I almost dreaded having wine served at table, knowing his strong prejudice against its use. But I would not make any change on his account. He looked surprised, and said, "Do you drink wine?"

I.—"Yes; do you?"

Horace.—"No! and this lime water is killing me."

I.—"You better do as we do, put a little claret in it."

Horace.—"No—I will not."

I.—"Will you die first?"

Horace.—"I will say as one soldier did, '*victory or cripple*,' when others cried '*victory or death*.'"

Also Greeley would not drink tea or coffee; so after that, when he came, I had prepared for him tea of the herb pepperment, "with cream and sugar, softened well," of which he drank abundantly, and happily.

REBECCA B. SPRING.

Los Angeles, Cal.

The Shameful Advertisement;

TO THE EDITOR OF NEW UNITY:—

Permit me to say *Amen!* most heartily to the protest of your correspondent on page 306, against the "Shameful business," still tolerated by the reputable press—throughout the country, it would seem—of printing often with almost obscene cuts, indecent and corrupting advertisements. The lottery that goes with them is by comparison of trifling moment. It would be a curious study for some expert in ethics to determine how men, personally decent, perhaps with refined families of boys and girls, can admit, apparently without the slightest hesitation, these devilish things to their papers. Can anything show more forcibly the blinding power of money?

A few years ago I wrote to the editor or publisher—perhaps he was both—of one of the leading and most influential dailies in New England, whose political editorials I have long considered among the very ablest as well as fairest and most righteous of any in the land, and after referring pleasantly to the interest I felt in the discovery that he was a Unitarian, I entered a kindly but most earnest protest against this advertising material with which his paper was poluted. He replied amiably and asked if I was not making a mountain out of a molehill, for "who ever reads these things?"

As if the advertiser spent these thousands and thousands of dollars just for the fun of it! and then *kept on* doing it, month after month and year after year, and as if the mails were not known to be groaning with the two resulting counter-currents of credulity on the one hand and nastiness on the other. To my second letter of renewed remonstrance, the reply came,—practically a "confession and avoidance," as the lawyers, say,—"Then you must have been looking for the bad things";—as if one needed to sniff hard to perceive bad smells when compelled to stand over a sewer drain, or as if one could take up a town or country sheet to-day without the likelihood of having these things stare him in the face.

But even if laws or their executors permit these things, how can decent men justify to themselves the printing of them, even if the monstrous absurdity were admissible that "nobody reads them"? Honor to the *Christian Register* and your own sheet, that in spite of the terrible temptation of the bribe, they have stood firm for the things just and pure, things lovely and of good report.

Cordially yours, H. D. CATLIN.

Gouverneur, N. Y., June 21.

There is in THE UNITY of the 17th of June an article by J. T. Sunderland, "Need The Traveler Drink Wine?"

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Observations of a Layman.

A layman who is much interested in the advancement of Christ's kingdom on earth, and who has felt encouraged and helped by the practical Christian thoughts put forth by the advanced thinkers and writers of to-day, thinks that his experience and observation, extending over a somewhat lengthy life, may be helpful to some other layman who is seeking to fit himself for life's duties, or has got muddled in his theology.

Layman's religious instruction was Congregational and strongly Calvanistic. The effect was to convince him early in life that only a few are elected, and so only a few could be saved, therefore his chance was a very slim one. He well remembers looking upon his little "black-and-tan" playmate with envy, because when he died he would not have to be tormented forever for having been born a descendant of Adam. Later, in his teens, he was told there was a scheme of conversion by which man could be saved from the consequences of his sinful condition without regard to the question of election. At any rate, people were reported as being saved by this plan, or scheme, at a revival meeting in a neighboring township. He therefore went to those meetings, did as he was told to do, and was reckoned a convert. He certainly felt very grateful, and greatly rejoiced that he had gotten out from under God's wrath that had been hanging over him thus far in life. He certainly was changed from a frivolous, fun-loving youth to a serious-minded young man. He united with the church by subscribing to a creed that he knew as much about as he did about a problem in geometry that he had never studied. He now thinks a church covenant a much better bond of union than the best creed that can be formulated. For a man growing in the knowledge of our Lord must change his creed just as fast and as far as he grows.

But Layman soon found that getting converted and into a church was not all that was necessary to insure salvation. He read in his Bible, "Believe and be baptized and be saved." This seemed to him to be a very important text, and he wondered what it was that was so important to believe, that God had offered the prize of salvation for its attainment. So for over twenty years he searched the Scriptures, often consulting the five large commentaries which he kept at hand. He also listened attentively to different preachers, and asked questions of numerous Bible students, but never found a system of theology so superior to all others that it could be relied upon as *the belief* for which God had offered the great prize.

About this time Layman heard a sermon on the atonement that seemed to controvert the orthodox or Jewish idea that it was God who was appeased, reconciled, or changed in some way by the sufferings of Christ. The doctrine attacked was called *the* atonement, as though it were the only one. Layman, greatly alarmed, went to the most intelligent Sunday school teacher he ever knew, with the question, "Is that preacher off the track, or not?" But instead of an answer he got advice, which was, "*Think for yourself.*" The advice was taken, and the new theory of atonement, in which *man* was the being who was appeased, reconciled, and changed, was found to have plenty of Bible and good sense back of it.

Again, another preacher was heard to affirm, with much vehemence and assurance, that in writing the Bible God used man, not as a *penman*, but as a *pen*. But Layman, thinking that he had discovered evidence of a *human element* in the writings of the Bible, doubted the truthfulness of the dogmatic ministerial assertion. So he asked an intelligent minister, now president of an Eastern college, "Are inspiration and infallibility convertible terms?" The answer came quick and sharp, "*No, sir!*" Layman's reason being thus fortified, he commenced the study of the Bible just as he would any other book, laying aside all so-called biblical helps that had so confused him in the past. He began studying the Bible by studying the various subjects treated therein, using "Cruden's Concordance," which directed him to every place in the Bible where the subject under consideration was spoken of. He then considered who was the speaker, to whom he spoke, and for what purpose. When the evidence was all in, he weighed it, using his common sense just as he had in many instances as a juryman in a court of justice. And what he wants to say now is that the Bible, read with common eyes, is a very common-sense book. His creed now is a mixture of digested Bible and common sense. He holds very firmly to it at present, but will change very quickly whenever he finds a creed with more Bible and more good sense.

Layman started in to tell what he had found, and what he had failed to find taught in the Bible, and finds he has been longer in getting to his subject than he expected. One of the things that Layman fails to find is that the all-wise God ever put man on probation ("trial for proof") to find out what to do with him. As he does not find the word probation in the Bible, and, from what we know of God, any necessity for any such proceeding, he is left to conclude that it is an invention of theologians made for the purpose of filling in a weak spot in their creed or *plan* of salvation. Observe that denying that this is a state of probation is *not* saying that God has not placed us here for a wise purpose, and if that purpose is what Layman claims, and what B. Fay Mills and other prominent ministers are preaching, namely, the formation of character, then who can conceive of a better place than this world for that purpose?

It is true that God, knowing human lack of prescience, did ask man to put Him on probation (trial by proof), Mal. iii, 10; but God's necessity to so learn about man, Layman cannot find taught in the Bible. Looking through the Old Testament, one finds that the people were continually under the impression that their God was angry, that He was not only "angry every day," but He was often "filled with fierce anger and wrath." Was this true? Anger in a human being is always a sign of weakness. Is God weak? The Bible says anger rests in the bosom of fools. Is God a fool? Or can it be possible that He has set a higher standard for man to live up to than he practices Himself? Again, their worship was a worship of fear. How could it be otherwise? Who could love the power they were

so much in fear of? Their atoning sacrifices always contemplated a change in an angry God. Can anyone suppose for a moment that God was pleased with such a horrid conception of Himself, or with the service of fear which it engendered?

Layman meets many good people who think Christ has "died in their stead," and that by accepting Him as their substitute, they will escape all punishment for sin, and will be given future salvation. But substitutional salvation, based upon a willingness to accept by the recipient, does not harmonize with other teaching of the Bible, or with one's common sense. The devil himself, or the most selfish man on earth, would gladly accept salvation on those terms; but who would like to dwell in a heaven made up of such? Layman, not believing in such salvation, searches the Scriptures and finds no gift of God conditioned on the willingness of man to *accept* it; but he did find (Rom. v, 6) Christ died *for* the ungodly, and (v, 8) He died *for* us. Now in our language "for" does sometimes certainly mean "instead of,"—but, does it here? Layman asked a teacher of Greek if "for" in the passages quoted could be translated "instead of." He said he was not sure, but he would write the author of a Greek grammar. The reply from said author was, "No, not and make sense." It could, however, be translated "because of." So Layman again finds the Bible and common sense in mutual agreement. He also finds in the Old Testament many exalted and helpful views of God that were discovered even in that youthful age of man. But he finds so much attributed to Him that is evidently a relic of paganism, such as a God of *wrath* and *anger*, that nothing but the shedding of blood would appease, that he rejoices with exceeding great joy to know that God so *loved* the world that he sent His son, and that Christ came into the world to reveal Him as a loving Father and friend, to worship and serve whom is a real joy and benediction. He also finds in this revelation of God the real At-one-ment that Christ accomplished, and the real means by which God is reconciling the world to Himself. *Love* is getting to be recognized as the power that God relies upon to draw all men unto Him. The thoughtful world is saying, and will say it more and more, if the unselfish, helpful, and sympathizing Jesus is the true representative of God, then we are content to be His servants. There is plenty of Scripture to prove that Christ came to *reveal* God, not to change Him or His administration. Christ revealed God as a righteous, loving, and lovable Father. Why may not Christians accept this revelation and drop out of their theology all other conflicting ideas about God found in the Bible?

It is said there are 151 religious organizations which go to the Bible for their right to be. There is a great effort being made to bring these different elements together. Can it be said: "Behold, how these brethren love each other!" Is not the reverse feeling the real fact? Well, how came about this state of things? Can anyone find any truer cause than our divisive theological schools, and their natural product, the theologians? It seems, the more nearly alike the sects, the greater the aversion. The Calvinist and Universalist are near enough alike to be twin brothers. Both believe in supernatural, fiat salvation, and only differ as to the number saved. Do they manifest any sect affinities? Fourteen kinds of Methodists, and perhaps as many kinds of Presbyterians. Are they trying to show their Christian love for each other by tearing down the theological walls that have so long separated them? The difference between the Trinitarians and Unitarians seems to be that one worships Christ as God, and the other the Father whom Christ came to reveal. Is that a difference worth quarreling about? Are any of the churches free from the charge of "destructive sectarianism?"

Several years ago the ministers of a certain locality, seeing the people drifting away from the churches, asked Layman to write an essay on the subject, to be read at their annual conference. In studying the subject he found, for one thing, that the whole tendency in the process of educating a man for the ministry was to remove him as far as possible from all knowledge of, or sympathy with, the great mass of mankind. His education, therefore, was not a preparation to preach the gospel (that requires very little education, as witness D. L. Moody and the fisherman of Galilee), but was a special preparation to preach a special and partisan theology, differing according to the different school from which he happened to graduate. Can anyone imagine any other cause for the shameful division of Christian people into antagonistic cliques and clans, called churches, than the preaching of sectarian theology? Is Christ divided? How can there ever be a real union of churches while schools are maintained to train ministers to teach and magnify as of great importance their own particular hobby of salvation, which each confidently asserts is *God's* plan, and which requires three or four ministers and as many church organizations to carry the gospel to some little town that would be well supplied with one minister and one church if theology was displaced by Christian fellowship? He also pointed out to them that a theology based upon certain Old Testament views of God, as an angry, wrathful being who was appeased only when he saw blood flow, did not satisfy thoughtful or pious people who had discovered, through Christ's revelation of Him, an entirely different God. That instead of a pagan god He is a loving and lovable Father. Many people had lost faith in priestly theologians; what they wanted was ministers of the gospel as Christ taught it.

The discussion which followed the reading of the essay had little to do with the essay, but much to do with the essayist. It was deemed to be very wicked to array so much common sense and so much unanswerable Bible against their infallible theology that they had spent so many years in learning how to defend, but were unable to do so now. He was plainly told that such views were "*bare, bald infidelity*, and a person holding them had no right to membership in a Congregational church."

The Old Testament people, having been all along taught that their calamities were evidences of God's anger, what a piece of good news (a gospel) it must have been to the poor, the sick, and the blind, to know that that was not so,—Christ's teaching and example proving God's special care and interest in them! How "exceedingly astonished" they were when Christ told them how hard, if not impossible, it was for the rich (the specially favored of God, as they thought) to enter His kingdom! Is it because Christ is prejudiced against the rich

that they cannot enter in? Or is it because the usual effect of riches is to make the possessor proud, selfish, idle, arrogant and domineering? Would either of these traits of character be tolerated in a Christian heaven?

So-called Prophet Miller, of second advent fame, reckoning time from Bible prophecy, made out Christ's second appearing upon earth to begin not later than 1844. It appears from Luke xvii, 20, that Christ, in his second coming, will not be recognized as Emanuel any more than he was in his first. A sign of the times, according to Dan. xii, 4, was that "many shall run to and fro, and knowledge shall be increased," and, according to the seventh verse, He is going to "scatter the power of the holy people." Does this mean the power of the theologians of to-day, who are using their power to keep Christians apart by magnifying sectarian differences? If that is so, is not the formation of so many associations, societies, and clubs for helping mankind in the way Christ helped them while on earth (a work the church has notably failed to do) a hopeful sign of the times, and can the Christian people of different sects, thus laboring together in Christ's vineyard, be long kept apart by unchristian theological prejudice?

Layman is prone to believe that Christ is back of these organizations, and that they, by working together *with Him*, will eventually remove the wall which theologians have erected between true children of God, and which has in the past largely prevented them from working together in harmony and true brotherly love. He also believes that Christ is back of such newspapers as the *Outlook* and the *Kingdom*, that have broken away from denominational control and are permitting all denominations freedom of speech in their columns, and are thus helping build up a more Christlike Christianity, such as He preached and practiced while on earth. Jesus Christ has portrayed God's ideal man, and the inheritance prepared for him from the foundation of the world (Matt. xxv, 34-36): "Then shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in; naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Can any theologian quote from the Bible any better or more sure reward for being strictly orthodox in belief, than Christ has here offered for unselfish human sympathy and aid?

One of Christ's chief missions on earth, according to Matt. xi, 5, was to preach the gospel to the poor. According to statistics, it is said that 41 per cent of employers are found in our churches, while 94 per cent of the employed remain outside. May not the usual training of men for theologians, instead of for the gospel ministry, together with the practice of using the church as a place in which to show off fine clothes, have much to do with the staying away from church service of God's poor?

Has not the author of Abou Ben Adhem, and Emily Huntington Miller in her *The Kingdom*, portrayed this same ideal personage? And will not B. Fay Mills, in his new departure of "Come *with* Christ," mold and build up many such altruistic characters?

Now Layman has a creed of his own. He finds that all evil is an excess or perversion of some good. God has set before man the evil and the good, with penalties or rewards attached, and allows man to choose and take the consequences. He believes that dominant traits of character in this life will be dominant traits in the next. In other words, that *character is destiny*. He believes that heaven is not an attainment, but consists in the ever attaining. He does not expect to have unattained righteousness imputed to him, but hopes to be found worthy of a seat, however low, with Abou Ben Adhem and his tribe.

J. P. SHELDON.

From Fireside to Youth.

TO MRS. MARY E. ROGERS.

To sit and see, all far away,
The blue hills of our childhood fair,
Recalls the happiest hour of May,
When heaven held no clouds of care;
How beautiful thro' stretch of years,
Beholding life in summer light,
Perceiving smiles pursued the tears
And morning ever followed night!

This is our consolation pure,
In fronting seeming loss and pain:
Things bright and beautiful endure,
To gleam like sunshine after rain.
All like a living stream of love,
Existence comes and onward goes:
The heart itself like peaceful dove,
The soul itself like perfumed rose!

Sure, God is good to give long life,
To make its seasons sweet abound,
And always from the winter strife
To bring the summertide around.
Here is the service of the days,
The answer why is this and that;
It tunes our hearts to angel praise,
We have so much to wonder at!

Life's leading is not half our own,
In passing river or the plain;
Step after step to us is shown,
Until the heights of age we gain.
All tender as a mother's love,
A spirit holds us in our course;
And clearer than the stars above,
We recognize this faithful force!

Then joy that is from beauty born,
Surprises us with holy cheer
(E'en though at times we feel forlorn),
To think of those who blest us here.
What fond companionships we've had!
How many faces fair and sweet—
Like morning came and made us glad,
And left us hope again to meet!

These are the dearest and the best;
Death glorifies and makes them so;
The angel leads them into rest
And purity—we fain would know;
For where are those we loved of yore?
Ah! there it is we long to be;
They call us to their island shore—
Across a narrow strip of sea!

Life's like a day from morn to night;
From youth to age seems but a year;
As swift as arrow is its flight,
Yet every moment proves so dear:
This gives our eve its sunset glow
Akin to sunrise seen in youth;
The great round heavens one beauty show—
Abiding in eternal truth!

The way is strewn with fairest flowers,
When we the years and years review;
The future opens Eden bowers,
For Love is ours, and Love is true!
To sit and see, all far away,
The purple hills of childhood fair,
Draws us to June beyond our May,
And golden mountains over there!

WILLIAM BRUNTON.

The Study Table.

Calamus.*

The publication of a series of Walt Whitman's letters to Peter Doyle is an event of no little importance; though that importance will not, perhaps, be conceded by the literary journals who discuss the publications of literary men. The letters do not relate so much to literature, as ordinarily conceived, as to life. Peter Doyle was a street-car conductor in Washington, and later an express agent on the Pennsylvania Railroad. He met Whitman in 1866, when a lad of about nineteen, and continued in his friendship till the poet's death. He was a plain man, not learned or literary or distinguished in any way, but from the first meeting the two were friends and felt bound by an attraction that was mutually recognized.

The letters are perfectly simple and homely, have nothing of the usual merits belonging to published correspondence, relating simply to the ordinary news about the "boys," matters of health and work, exchanges of money, and other commonplace details of correspondence; but in the display of affection between man and man, as an evidence of an exceptional and remarkable attachment maintained by Whitman on terms of perfect equality and comradeship, they are without counterpart in literary history. They show that Whitman was something more than a poet—a lover and comrade, one who was not proud of his songs, but of the measureless ocean of love within him. For Doyle was only one of numberless men with whom Whitman had relations of comradeship.

The introduction by Dr. Burke contains some chronological notes, some personal experiences of the editor, and an interview with Doyle regarding his friendship with Whitman. Doyle relates many interesting incidents. "Walt rode with me often—often at noon, always at night. He rode round with me on the last trip—sometimes rode for several trips. Everybody knew him. He had a way of taking the measure of the drivers' hands—had calfskin gloves made for them every winter in Georgetown. These gloves were his personal presents to the men. He saluted the men on the other cars as we passed—threw up his hand. They cried to him, 'Hello, Walt!' and he would reply, 'Ah, there!' or something like. He was welcome always as the flowers in May.

"We often took great walks together—off towards or to Alexandria; often we went plodding along the road, Walt always whistling or singing. We would talk of ordinary matters. He would recite poetry, especially Shakespeare; he would hum airs or shout in the woods. He was always active, happy, cheerful, good-natured.

"Walt often spoke to me of his books. I would tell him, 'I don't know what you are trying to get at.' And this is the idea I would always arrive at from his reply. All other people in the world have had their representatives in literature; here is a great big race with no representative. He would undertake to furnish that representative. It was also his object to get a real human being into a book. This had never been done before.

"He always had a few pennies for beggars along the street. I'd get out of patience sometimes, he was so lenient. "Don't you think it 's wrong?" I 'd ask him. 'No,' he always said—'it 's never wrong, Peter.'

"Garfield and Walt were very good friends. Garfield had a large manly voice. He always signaled Walt with the cry, 'After all, not to create only!' When we heard that, we always knew who was coming. Garfield would catch up, and they would enter a talk; I would fall back sometimes. They spoke of books mainly, but on every earthly thing also. Often they would not get through the first run and would go up and down the avenue several times together—I was out of it."

But the main interest must attach to the letters. As Mr. Symonds remarked, they threw a flood of light upon the "Calamus" poems, and are superior to any commentary. O. L. T.

*CALAMUS: A series of letters written during the years 1868-1880 by Walt Whitman to a young friend (Peter Doyle). Edited, with an introduction by Richard Maurice Burke, M.D., one of Whitman's literary executors. Published by Laurens Maynard, 287 Congress Street, Boston. 1897.

Among the July Magazines.

The *Arena* for July is a notable number in many ways. First, it has a tremendous but deserved onslaught by the editor, Dr. Ridpath, on Wall Street and Wall Street methods. Second, there are three or four extremely valuable articles by contributors. One of these discusses the practical results of the Single Tax system as tested in New Zealand. Natural Selection, as discussed by Professor Commons, is one of the best magazine articles of the month. The article by the editor indicates a determination to deal without mercy with the moneyed aristocracy, which is rapidly becoming the supreme tyrant of the age. It has invented a new government of six per cents. Our real capitol is no longer at Washington, but in Wall Street. We need the truth told by men who cannot be bought. Our presidents have assuredly become the slaves of the great bucket-chain enterprise of the stock exchange. The American people may well take heed to what Mr. Watterson, Mr. Butterworth, Mr. Wannamaker, and Mr. Ridpath are saying. Our increase in millionaires; since 1860 has been one thousand fold—of tramps one million fold. Then we had four millionaires; now over four thousand. No tramps then; now one million. With every element of prosperity, an enormous trade balance in our favor, abounding harvests, and a growing wealth per capita—if it only could be distributed per capita—we are nevertheless going out of the century bankrupt. The magazine of *American Civics* has been absorbed by tha *Arena*, while the price of the latter will be dropped to $2.50.

The *New England Magazine* comes to us without the abatement of any of its old attractiveness in beauty. Mr. Mead's editorial for July is only surpassed by his editorial for June. We have said before that this is the only edited magazine in the United States. Harper's magazine used to be. The tone, character, flavor, method of the *New England Magazine* places it as the very ideal for use in the home and by scholars. Ah, if we editors and journalists could all join in that Old South Pilgrimage, it would redden our blood and renew life-leases.

Personally, I wish every one would read in the July *Forum* Professor Laughlin's article on the McKinley Administration and Prosperity. The fury of partisanship which ruled in 1896 is giving way to calmer consideration; and not too much thorough work can now be put in by honest scholars. Somewhat helpful, also, is an article by Dr. Paulson of

Berlin on The Evolution of the Educational Ideal. A subject, however, quite too vast for a magazine article. Mayor Strong's experiment at non-partisan government in New York City is discussed by Ex-Governor R. P. Flower and State Senator Pavey. This all important topic of municipal reform is made somewhat more clear to us by what Mr. Pavey says. Each one may form his own opinion of Mr. Flower's rubbish.

The *Appletons* have given us one of the most perfect books for popular use ever issued. We have to wade chin-deep in books before we can find a really good guide in everyday science. I have spoken before of two—Shaler's Elements of Geology and Waldo's Meteorology—as two of the very best sort. We can now add Chapman's Bird Life, a guide to the study of our common birds. What we need, in order to live decently and joyously, is to know our neighbors, especially to be well acquainted with our musicians and garden-helpers, the birds. Mr. Chapman's book will make your boys and girls love a life on the land; and that I hold to be the one all-important present need of education. The other volume is a Study of Insect Life, by Professor Comstock of Cornell University. It has every bit of the worth, beauty, and usableness of his larger work. Mrs. Comstock's artistic fingers are also seen in the illustrations. These two are co-operating and doing a novel as well as remarkable work for our schools and homes. And *Appleton* has made their books equally rich in the high art of the printer and publisher.

It is not possible to speak too highly of the work done in *Open Court* in the way of stimulating careful thought, as well as careful research. In the last number we have from Dr. Carns a striking article, illustrated, on Eschatology, of the sort not yet cheerfully given up by the creeds, although the churches would not allow their own creeds to be preached in their own pulpits. E. P. P.

"Ten Noble Poems."

An attractive pamphlet, just issued, with the above title, appeals to lovers of poetry and students of literature more strongly than many a pretentious book. It is the result of an inquiry, directed to literary men and women throughout the country, as to what ten poems should be regarded as "the noblest in English literature." Sixty-seven replies were received, giving not only lists of pieces, but in many cases suggestive and instructive comment; among the contributors to the pamphlet are found the names of E. C. Stedman, John Fiske, Andrew D. White, W. T. Harris, John W. Chadwick, W. C. Gannett, Dr. Gunsaulus, and professors from most of the leading universities in the land. All these replies are published, with some interesting analyses of the vote and comment by the editor of the pamphlet, Jenkin Lloyd Jones. The list of ten chosen pieces is headed by Wordsworth's Ode on Immortality, which received fifty votes. Browning has two pieces in the list, and three are by American authors. The pamphlet is published at 25 cents a copy by the Unity Publishing Co., 185 Dearborn Street, Chicago. A companion pamphlet, on "Ten Great Novels," issued some years ago, has now reached its seventh thousand. The remaining copies of the old edition can be obtained as above at 10 cents per copy. It is to be issued shortly in a new edition uniform with "Ten Noble Poems."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—I take it we have not to make our duty, but to find it as given by our very place and position in the stream of onward moving things.

MON.—There is progress outside us altogether apart from our will. But progress in human society can only take place with our will.

TUES.—Doubt as much as you must where doubt is necessary, but believe where belief is rational.

WED.—Fervent prayers cannot keep water from drowning or fire from burning, but it would be a great mistake to say that wishes have no influence over the course of human evolution.

THURS.—For everything that happens the conditions must exist.

FRI.—The world is so arranged that progress is its law.

SAT.—Man's task in life is to carry progress on the human plane indefinitely on.

WILLIAM SALTER.

Long Life.

He liveth long, who liveth well;
All else is life as thrown away;
He liveth longest, who can tell
Of true things, truly done each day!

Then fill each hour with what will last;
Make good the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below!

Sow love,—and taste its fruitage pure;
Sow peace,—and reap its harvest bright;
Sow sunbeams, e'en on rock or moor,—
And find a harvest home of light!

—*H. Bonar.*

The Bread and the Ring.

When Sadie was ten years old, she made her first bread. It happened in this way. Sadie's big brother had gone to the next village to bring back to her a new big sister. The two big sisters she already had were at the wedding. That left only Sadie and her father and mother at home. Her father was just recovering from a long illness, and her mother was a prisoner in her armchair with the rheumatism. As for Sadie, she was too little to be out late in the evening. Sadie's big sisters had forgotten to set the bread to rise before they left home, and it would be late when they returned.

"Father can't eat the bread unless it 's twenty-four hours old, and we 've barely enough now to last over to-morrow, even if the rest of us live on biscuit," sighed Sadie's mother. "It 's hard to be a cripple when there 's work to be done."

Sadie clasped her little hands, and her rosy cheeks grew rosier. "O, mother, let me mix the bread, won't you! I can do it, if you only just show me how. I know I can."

"You, child? Why, of course you could n't. Run away to bed now."

"Just let me try, anyway, mother, please!" said the little girl coaxingly.

"Well, you may try," her mother said at last doubtfully. "But come here to me first."

Sadie had long brown curls hanging down to her waist behind, but often tumbling over her shoulders on either side of her rosy face. Her mother

gathered the curls into a knot at the back of Sadie's head, and pinned them up with two of her own hair-pins. "We must be very careful that nothing goes into the bread that does not belong there," she said. Her mother's next command was to wash her arms up to the shoulders.

"Dear me!" said Sadie, as she bustled about getting her materials for the bread together. "You have to be very careful when you make bread, don't you, mother?"

"Yes, indeed," was the answer. "You can't be too careful about what gets into the bread-pan."

But at last Sadie had the bread mixed ready for the kneading. It was a large mass of dough, because the bread must be enough for nine persons. It was haying-time, and there was "hired help" to feed.

"You must knead till the dough will not stick to your hands, and none is left on the sides or bottom of the pan," Sadie's mother directed.

In and out of the sticky lump went Sadie's little dimpled hands. How tired her poor arms grew! Once she almost wished she had not tried to make bread. But she kept bravely on, and when the bread was kneaded, covered, set away to rise, it was sweet to hear her mother's whisper, "Good-night, my dear little helper!"

The next night, at tea-time, Sadie's bread was upon the table—and it was very good bread indeed. There was company to tea, and he ate a great deal of Sadie's bread. He was a young man friend of Sadie's big brother, and he was on his way to California. He talked a great deal at tea about the fortune he was going to get in the gold fields. Suddenly the young man stopped in the middle of a word, and put his hand to his mouth. "Hello, what have we here?" he cried. He held up a tiny gold ring. Sadie's mother smiled.

"Our little Sadie made this bread last night. My oldest daughters forgot it in the excitement of Alec's wedding. It 's your ring, is n't it, dearie? It came off in the kneading, I suppose."

Sadie blushed, and looked down at her little dimpled hands. Had n't her mother said nothing must get into the bread that did n't belong there? And here she had baked a ring in it! The young man turned the little shining circlet over and over in his hands. Then he took out his wallet.

"I 'm going to keep this for good luck; may I, Miss Sadie?" he asked, dropping the ring in and closing the wallet. "I only hope I may turn up gold as easily out there in California."

Sadie had to swallow a lump in her throat, because that was her Christmas ring from her mother. But she said, quite bravely, "Yes, sir, please take it." So the next day the little ring that had been baked in Sadie's first bread started for California in that young man's pocket.

About a year after this, when Sadie had forgotten all about the lost ring, a stranger rode up to the door of her father's farm and asked for a young miss named Sadie. When the little maid appeared, he handed over to her a box that felt pretty heavy.

"My partner out in California sent it," the stranger explained.

Inside the box there were four gold nuggets of a good size, and a bag of gold dust. There was a note, too, and it read: "Dear little Sadie:—I found these and more like them, not in the pot of gold at the end of the rainbow, but in the first slice of old Mother Earth I cut into out here. So your little ring did bring me good luck, you see. It is like the fairy ring in Thackeray's story, 'The Rose and the Ring.' Did you ever read it? We 'll have to call our fairy story 'The Bread and the Ring,' won't we?

"These bits are all for yourself, and I hope you will have something pretty made out of them. My gold mine is called 'The Sadie,' after you, and she 's a daisy."

Sadie looked at the pretty, shiny nuggets, and then she thought of the little ring she gave so unwillingly.

"Mother, it 's queer," she said, slowly, "but the best luck comes when you give the good luck away to somebody else, does n't it?"

And Sadie's mother understood. Do you?—*The Outlook.*

The Dandelion.

This is the first flower you are likely to find in the spring, and the one with which you are most familiar, but it is not a simple, easy one to study; in fact, it is one of the most difficult.

When you pick a dandelion, you in reality pluck what botanists call "a head of flowers." Plants, like people, belong to families, and have relations, and the dandelion belongs to one of the largest and most important plant families. Although it is such a common flower, growing here and there and everywhere, caring for itself in such a sturdy, brave way, and seeming to grow just for little boys and girls to pick and make into chains and horns and curls, you must have due respect for it, for among the scientific people of the world the dandelion goes by the name of Taraxacum officinale; the family name is *Compositæ*. This is a sort of grandfather name; there are nearly a hundred members of this family. What a time there would be at a golden wedding, where all the children and grandchildren were present in the Compositæ family! The children are called *genera*, or when speaking of but one it is called a *genus*. The grandchildren are *species*. Now, if you get this relationship clearly in mind, you will have learned a good lesson in botany,—for I have known grown-up boys and girls who seemed to never understand what was meant by genus or species.

You are already acquainted with some of the dandelion's relations (other genera of the Compositæ family); these are some of the dandelion's relations: The goldenrods, the asters, the sunflowers, ironweed, joe-pye weed, dog-fennel, boneset, fleabane, everlasting, elecampane, ragweed, cocklebur, ox-eye daisy, Spanish needle, chamomile, yarrow, tansy, burdock, thistle, wild lettuce, etc.

You see you know a good many plants which belong to the Compositæ family, besides our dandelion. All of these plants have scientific names, but we will only try to remember our Taraxacum officinale.—*Vick's Magazine.*

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from our way.
—*Child's Book of Religion.*

A 24-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

SENIOR EDITOR,
JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, FRANK BUFFINGTON VROOMAN, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZEUBLIN,
EMIL G. HIRSCH, R. A. WHITE, A. N. ALCOTT, FREDERICK STARR, ELLEN T. LEONARD,
E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE, JOHN W. CHADWICK.

ADDITIONAL MEMBERS OF THE PUBLICATION COMMITTEE OF

LIBERAL CONGRESS OF RELIGION:

W. C. GANNETT, PAUL CARUS, L. J. DUNCAN,
GEO. H. SHIBLEY, HANNAH G. SOLOMON, UNA MCMAHAN,
MARY F. STRONG, EDITH LACKERSTEEN, ALBERT SCHEIBLE.

Remittances should be made payable to Alfred C. Clark, and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

OLD SOUTH LECTURES FOR YOUNG PEOPLE.—The following course of lectures now in process of delivery on successive Wednesday afternoons in the Old South Church, Boston, on the anti-slavery struggle deserves printing, not only as an indication of the wise munificence of Mrs. Mary Hemenway, who founded the lectures when living, and provided for their maintenance when dead, but as an indication of what a free people can offer freely to its children. Not many children can hear these lectures handled by such fitting speakers, but we hope the topics will tempt the study of preachers, lecturers, unity clubs, women's clubs, and study classes generally: William Lloyd Garrison, or Anti-slavery in the Newspaper, William Lloyd Garrison, Jr.; Wendell Phillips, or Anti-slavery on the Platform, Wendell Phillips Stafford; Theodore Parker, or Anti-slavery in the Pulpit, Rev. Edward Everett Hale; John G. Whittier, or Anti-slavery in the Poem, Mrs. Alice Freeman Palmer; Harriet Beecher Stowe, or Anti-slavery in the Story, Miss Maria L. Baldwin; Charles Sumner, or Anti-slavery in the Senate, Hon. George F. Hoar, expected; John Brown, or Anti-slavery on the Scaffold, Frank B. Sanborn; Abraham Lincoln, or Anti-slavery Triumphant, Hon. John D. Long.

READING, PA.—Dr. John Stolze has been speaking for some time in the Opera House of this place in the interest of liberal ideas. The meetings have resulted in the organization of the Free Church of Universal Religion, to which Dr. Stolze ministers regularly on Sunday. The local papers speak highly of his work, and the reports of his sermons indicate a thoughtful and devout spirit. We wish the work at Reading, Pa., all success, and extend to church and pastor heartiest fellowship.

"On Sunday morning, June 27th, the pulpit of Ryder Memorial Universalist Church was occupied by the Rev. Wilbur J. Atchison, of the Methodist Episcopal Church of Woodlawn Park, his place being taken for that service by the pastor of Ryder Memorial Church, Rev. Frederick W. Millar. Such an exchange would scarcely have been possible five years ago, and is certainly an object-lesson in the growth of liberalism."

ACKNOWLEDGMENTS OF RECEIPTS OF THE LIBERAL CONGRESS OF RELIGION FOR THE FOURTH FISCAL YEAR.

From June 1, 1897, to July 15, 1897.

Balance on hand June 1, 1897	$ 7.88
Amount previously acknowledged	45.00
W. C. Gannett, Rochester, N. Y.	5.00
Mr. and Mrs. W. C. Gannett, Rochester, N. Y.	20.00
F. H. Bond, Wenona, Ill.	5.00
T. M. Hunter, Versailles, Mo.	5.00
Rev. J. T. Sunderland, Ann Arbor, Mich.	1.00
J. D. Ludden, St. Paul, Minn. (per NEW UNITY)	3.00
Miss Althea A. Ogden, Chicago	10.00
A. G. Becker, Chicago	5.00
Rev. J. W. Plummer, Glencoe, Ill.	10.00
Mrs. Elizabeth Smith Miller, Geneva, N. Y.	10.00
Siegmund Guthman, Chicago	5.00
Mrs. Mary Newbury Adams, Dubuque, Ia.	5 00
All Souls Church, Chicago (on account)	27.00
Conrad Witkowsky, Chicago	5.00
Mrs. Mary H. Hoyt, Kalamazoo, Mich.	5.00
Mrs. Caroline Kleinstuck, Kalamazoo, Mich.	5.00
Leopold Mayer, Chicago	5.00
C. L. Bartlett, Hamilton, Ill.	5.00
Geo. N. Falconer, Hutchinson, Kan.	5.00
	$193.88

TOWER HILL, WISCONSIN.—The little colony at this place, where abide those who direct the editorial destinies of this paper, has been enjoying maximum quiet. It is a place where each provides his or her own diversion, and the strain of the resorter and the amusement-seeker is not known. Those who have seen the Hill only during the long-drawn-out droughts of some previous season, would not know it in its freshness and greenness—the pretty tangle of all sorts of creeping things and the matted grass. Premonitions of the coming summer school begin to stir the inactivities of the place. The Emerson Pavilion is being put in order, decorated with junipers, bird pictures, and mottoes. The annual Helena Valley grove meeting, which has become a fixed feature in the local calendar of these parts, will inaugurate the study season this year, instead of closing it, as on previous occasions. Dr. Thomas of Chicago, Mr. Simmons of Minneapolis, Mr. Simonds of Madison, and Mr. Jones are the certainties of that day, with other possibilities. Sunday, the 15th, will be a Sunday of patriotism, piety to the state, at which time it is expected that Col. Nicholas Smith of Fond du Lac will give his famous lecture on the "Story of Our National Songs." Sunday, 22d, the last Sunday of the Institute, Mr. Jones will speak on "A Sunday in Rome." The week-day exercises have already been announced and advertised in these columns. Judging from the applications for accommodation, the indications are that the attendance will be larger than in any previous year.

Old and New.

The Jews of England, 1290-1897.

Eleanor's England spat us out—a band
  Foredoomed to redden Vistula or Rhine,
And leaf-like toss with every wind malign;

All mocked the faith they could not understand.
Six centuries have passed. The yellow brand
  On forehead nor on soul has left a sign,
  And on our brows Victoria's Britons twine
The civic laurels of her ancient land.

Thick-clustered stars of glorious battle see
  Upon the martial breast of England glance!
She seems of War the very Deity.
  Could aught remain her glory to enhance?
Yea, for I count her noblest victory
  Her triumph o'er her own intolerance.

—I. Zangwell in Jewish Chronicle.

Regent C. F. Crocker, University of California, will defray all the expenses of an expedition to India to view the approaching eclipse of the sun. The expedition will remain in India from October next until June, 1898.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O., WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

It is most unfortunate that the independence and wisdom shown by the President in most of the appointments which he has made to foreign offices have not been equally characteristic of his selections for the offices at home. The appointment of Mr. Young as librarian of Congress is about as bad as it can be. Mr. Young's only qualifications for the position appear to be the political services which he has rendered. If Mr. Spofford, the former librarian, had become for any reason disqualified for the increased responsibilities of the great library, it was the plain duty of the President to choose as his successor the best trained and most experienced man in the profession available. It is not an excuse that the salary at present paid is much smaller than it should be. To use this office as a reward for political service, and to open the way for a like use of the numerous subordinate positions in the library is a step as hard to understand as it is reprehensible. After the long years through which Mr. Spofford has struggled with the increasing confusion and embarrassment of the old, inadequate quarters, it would have been, under any circumstances, pathetic that he should be superseded just as he was about to enjoy the space and convenience and beauty of the new building; but he would have been among the first to recognize a real necessity, provided it was to be met intelligently and honestly, with a genuine concern for the best interests of the library.—*The Christian Register.*

Young People's Day at Desplaines.

Saturday, July 24th, under the auspices of the Epworth League, will be of special interest, with its bible study, grand platform meetings and sermon by Rev. Dr. Henson, of Chicago, chorus choir and special music by Mr. E. F. Miller, the renowned gospel singer. Extra frequent train service, low excursion rates. Apply at offices Chicago & North-Western Railway, 212 Clark Street, corner Adams, or Passenger Station, Wells and Kinzie Streets.

SUMMER TOURS

Rivers, Mountains and Seashores...

GRAND TRUNK RAILWAY SYSTEM

The sale of Summer tourist tickets from Chicago to Eastern Tourist Resorts reached by the Lines of the Grand Trunk Railway System, embracing Niagara Falls, Muskoka Lakes, St. Lawrence River, White Mountains, Portland and Seacoast Resorts, commences June 1st, continuing to September 30th, inclusive.

Seaside and White Mountains Special

"The Finest Train in the World" making weekly trips between

Chicago, Portland and Old Orchard Beach.

Every Thursday from Chicago at 10 A.M.

The elegance and comfort of this train, combined with the ever-changing panorama of Nature's grand and beautiful scenery through which it passes, makes it the most desirable train between Chicago and the Sea Shore and Mountain Resorts of the East.

For further particulars, Excursion Folders, Time Tables, Berths in Sleepers, or Tickets, apply to

L. R. MORROW, C. P. & T. A.,
103 Clark St., Chicago.

The Success of the Enterprise.

The publisher of THE NEW UNITY is surprised and gratified at the results already received from the offer of Clare's great "Library of Universal History" in connection with THE NEW UNITY.

Already quite ten per cent of our entire lot have been taken; while the inquiries coming in by the score each day indicate the interest created, and how many of our readers have the matter under consideration.

We have had occasion before to comment upon the appreciation of our subscribers, and it is a source of constant congratulation to us that we are thus helped and encouraged, and an inspiration to new effort.

In placing within your reach, on easy conditions advertised elsewhere, the greatest historical work extant, we have exceeded anything ever accomplished by a publisher for his subscribers. This we say without reservation or fear of contradiction.

The danger is, not that the great value of the proposition will be unappreciated, but that it will be mistakenly supposed to be open for an indefinite time. Do not make this error. When the present limited edition of the Universal History is exhausted there will be an end of this offer.

The situation is this: We have secured control of a single, limited edition of Clare's History from the largest publishing house in the United States, who have disposed of the plates to a company now selling a "new edition" at four times the price for which it is offered to the subscribers of THE NEW UNITY.

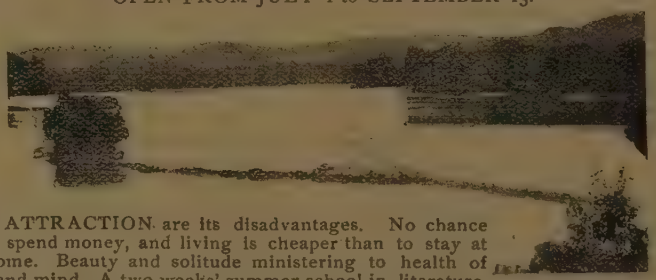
The amount paid by us for these splendid sets of beautiful books is the lowest at which it has ever been bought, and we are selling it at precisely what we have paid, plus fifty cents on each set, with the installment feature thrown in gratis.

The publisher has tried in every way to merit the continued esteem and support of his readers. Our record bears us out in this statement, but it is more to the point now to think and do for the present and future than to dwell upon the past. We are glad of the opportunity to offer to you, at a nominal price, one of the most instructive and entertaining works ever published, and earnestly recommend that you take advantage of it, with the full assurance that you will never regret so doing.

The offer is open to subscribers having paid in advance, who will have the date of their paid-up subscription advanced one year, on the receipt of the initial payment, $2.

TOWER HILL, WISCONSIN.

A SUMMER PLACE ON THE WISCONSIN RIVER.
OPEN FROM JULY 1 to SEPTEMBER 13.



ITS ATTRACTION are its disadvantages. No chance to spend money, and living is cheaper than to stay at home. Beauty and solitude ministering to health of body and mind. A two weeks' summer school in literature, led by Jenkin Lloyd Jones, whose summer home it is. Readings, interpretations, and a series of travel-talks on Italy, throughout the summer. Table board, $3.50 per week. For further particulars and terms, apply to MRS. M. H. LACKERSTEEN, Spring Green, Wisconsin.

Tower Hill Summer School.

EIGHTH SEASON.

FROM AUGUST 8th TO 22d.

1. Opening Sermon by Dr. H. W. Thomas, of Chicago, on Literature and Religion.
2. Interpretations of Greek Dramas by Henry M. Simmons, of Minneapolis.—Five Lectures.
3. Modern Fiction,—Five Lectures' by Mr. Jones.
4. A search for ten great poems, directed by the Leader.
5. Neighborhood Geology.—Prof. E. C. Perisho, State Normal School, Platteville, Wisconsin.
6. The Birds Within Sight and Hearing.—C. G. Libby, Ph.D., University of Wisconsin,

Board, room in long house, and registration fee for one, $15.00 for the two weeks; for two occupying same room, $24.00. For full particulars, address JENKIN LLOYD JONES, Director of the T. H. S. S., Spring Green, Wis.

The New Unity Fresh Air Fund.

Through the help of the above paper, last year, twelve working girls were given two weeks' outing each, at Tower Hill, free of charge. The girls were mostly from the Helen Heath Settlement district, and enjoyed for the first time in their lives the much-needed experience. A similar privilege will be extended this year to as many as funds will be provided for. $12 will pay all expenses of the 186-mile railroad ride too and from, and two weeks' board. Contributions solicited by the Fresh Air Fund of the New Unity, 185 Dearborn Street, Chicago. Send checks addressed as above or direct to Jenkin Lloyd Jones, Spring Green, Wis., under whose supervision the fund will be invested.

Unparalleled .....Offer

SELF CULTURE

Opportunity Unequaled

THE FOLLOWING ARE THE FACTS

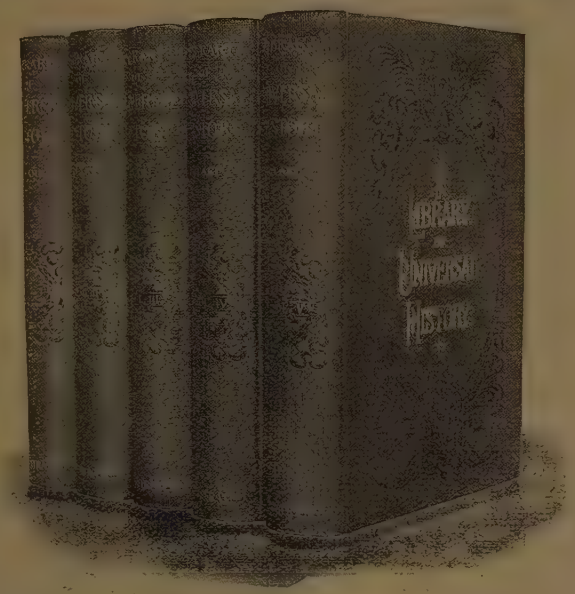
ALFRED C. CLARK,
Publisher,
185-187 Dearborn St.
CHICAGO, ILL.

OFFERS

CLARE'S LIBRARY OF UNIVERSAL HISTORY, complete in five massive vols. *delivered free*, and one year's subscription to his great journal, "THE NEW UNITY" for **$2.00** sent with order, and eight monthly payments of $1.00 each.

The Library of Universal History Described

Five Royal Octavo Volumes 8 x 11 x 9 inches. 2,013 pages. Hundreds of Illustrations. Scores of Colored Maps. Brown Silk Cloth Binding Stamped in Gold. Red Edges. Superb Quality of Paper. Large, Clear, Perfect Type.



Fathers and Mothers

The opportunity is yours, not alone for yourselves, but for your children. Will you set them a worthy example? Will you bring them up surrounded by the inspiring and refining influence of good literature? Do you wish them to become intelligent men and women, fitted to fill exalted places in the world? What better can you do to this end than to place within their reach a journal that has for its motto: "For Good Citizenship, Good Literature, and Freedom, Fellowship and Character in Religion," and the LIBRARY OF UNIVERSAL HISTORY?

The Verdict of the People Unbounded Praise.

Educators, Jurists, Ministers, Authors are unanimous in declaring it the most complete, instructive and entertaining historical work in existence.

Endorsed by leading Universities; conceded by the Press and Public to be the best work of the kind ever Published.

READ WHAT THEY SAY.

Young Men and Women

An opportunity is placed within your reach to supplement your education; to add to your powers of usefulness; to multiply your capacity to appreciate and enjoy; to fit yourselves for better positions both in society and business; to enable you to give information to others; to have your company sought. Can you afford to let the chance go by? The conditions are easier than they have ever been before, or can possibly be again.

...A LIBERAL EDUCATION...

Clare's History

...WITHIN REACH OF ALL...

It is the story of mankind from the earliest dawn of civilization to the present day.

Israel Smith Clare is a powerful writer, the author of numerous historical works of great value. THE LIBRARY OF UNIVERSAL HISTORY is his latest and most important production. Every page gives evidence of his large experience, ripe judgment, complete knowledge, and intuitive sense of correct proportion.

Never before has the acquirement of knowledge been rendered so attractive. Such is the literary merit of this great work that even a casual reader cannot fail of acquiring a view of the progress of civilization which will vastly increase his knowledge, his appreciation of the frequent allusions made to the past, and his ability to converse entertainingly and with intelligence.

One **studying** the LIBRARY OF UNIVERSAL HISTORY will find it a constant delight, returning an hundredfold reward for the effort put forth.

IN THE FRONT RANK..... **THE NEW UNITY** PROGRESSIVE JOURNALISM

A Twenty-four-page weekly, 9 x 12 inches, printed on fine book paper, in clear, large, beautiful type.

The purpose of this journal is embodied in its inspiring motto, as follows: "For Good Citizenship; Good Literature, and Freedom, Fellowship and Character in Religion."

It is ably edited; and both in subject-matter and make-up in harmony with its lofty ideal. There is no better periodical to place in the home. Its quiet influence makes for all that is best.

$2.00 AND EIGHT MONTHLY INSTALLMENTS OF $1.00 EACH ARE THE EASY CONDITIONS.

Guarantee....

The LIBRARY OF UNIVERSAL HISTORY was never before offered for less than $19.00 per set. When the present, LIMITED edition is exhausted, there will be no future opportunity of securing this great work at less than four times the price now proposed. This is a plain, unexaggerated statement of facts.

The subscription price of THE NEW UNITY is $2.00 per year. Both are for the first and last time offered for a cash payment of $2.00 and eight subsequent monthly payments of $1 00 each.

The paper will be sent and books delivered, free, immediately upon receipt of the first payment. You whose attention comes to this extraordinary announcement are fortunate. Do not do yourselves the injustice of letting it escape you. Tell your friends about it. You can do them no greater kindness, nor one for which they will thank you more sincerely in the days to come. ACT NOW.

BLANK FOR ORDERING.

_____ 1897

ALFRED C. CLARK, PUB.
No. 185-7 Dearborn St., Chicago, Ill.

DEAR SIR: I accept the terms of your offer in "The New Unity." Enclosed herewith find first payment of $2.00. In return send me **Clare's Library of Universal History** in five volumes, cloth bound, to be sent at once, charges prepaid, and **The New Unity** for one year.

I will pay the balance, $8.00, in eight monthly installments of $1.00 each. The first to be made thirty (30) days from date.

Remarks _____

Signed _____

A RANDOM PAGE FROM

..Clare's Library of Universal History..

established Anglican Church, settled in Holland. They were led by the Reverend John Robinson. Failing to become reconciled to the customs and habits of the Dutch, these humble Puritans, who felt that they were only pilgrims in this world, resolved to emigrate to the wilds of America, where they might worship God in their own way.

These Puritans in Holland formed a partnership with some London merchants, who furnished them with capital for their enterprise. They returned to England; and in September, 1620, one hundred and one of these pious men and women sailed for New England in a vessel called the *Mayflower*. These *Pilgrim Fathers*, as they are called, landed on a rock on the coast of Massachusetts bay, on the 21st of December, 1620. They named the place of landing *Plymouth*, and the town which they founded is the oldest in New England. In the cabin of the Mayflower, just before landing, they had adopted a written constitution of government, and chosen John Carver for their governor. Several months after their landing (March 21, 1621) Governor Carver made a treaty of friendship with Massasoit, the sachem of the Wampanoag Indians. A few days after this treaty Governor Carver died, and William Bradford became governor of the colony. Many of the settlers had died during the winter. Other emigrants came. In 1627 the Plymouth colonists purchased the interests of the London merchants, and became the sole proprietors of the country in which they had established themselves; and in 1634 they abolished their pure democracy, and adopted the more convenient form of representative government.

In 1628 John Endicott and one hundred Puritan emigrants founded Salem. They had been sent from England by a company which the following year (1629) was incorporated *The Governor and Company of Massachusetts Bay in New England*. In the same year the Company assigned the charter and government to the colonists. During 1629 other immigrants arrived and settled Charlestown.

In 1630 a large number of Puritans from England arrived at Salem, with John Winthrop as governor. Some of them made settlements at Dorchester, Roxbury, Watertown, Cambridge and Lynn; while Winthrop and others settled Boston, which became the capital of the Massachusetts Bay colony and the future metropolis of New England. In 1634 representative government was established in the colony of Massachusetts Bay.

THE MAYFLOWER.

The Puritans, who had just suffered so much persecution in England for their religious opinions, were no sooner settled in New England than they became persecutors themselves, and allowed no toleration for difference of opinion in religious or civil matters. In 1635 Roger Williams, a Puritan minister of the gospel, was banished from the Massachusetts Bay colony, because he advocated toleration for all religious beliefs. Williams founded the colony

WHAT IS SAID OF.....

Clare's Library of Universal History

Hon. Henry R. Pattengill, State Supt. of Public Instruction of Michigan and Editor "Michigan School Moderator."

The History of the World, by Mr. Clare, bears the closest scrutiny, and careful examination but CONFIRMS THE FAVORABLE IMPRESSION MADE BY THE GENERAL APPEARANCE OF THE WORK. It presents in clear style and interesting manner the events of the world's history. It is most attractive in its presentation of subject-matter, and with accuracy and fairness the author gives us the pictures of history in a most commendable way.

George Emory Fellows, Ph. D., Professor of European History, University of Indiana, Bloomington, Ind.

I have examined the History of the World by Mr. Clare quite carefully. I have given special attention to the periods with which I am most familiar. I am happy to say I was very agreeably surprised. Most histories of the world are dreary compilations. This, however, is clear, interesting and accurate. Without hesitation I can say IT IS THE BEST UNIVERSAL HISTORY I HAVE SEEN. It is a valuable work for any public or private library. I take pleasure in saying a good word for so very meritorious work.

J. W. Monser, Librarian University of Missouri, Columbia, Mo.

In style it is graceful and flowing, and hence very suitable for enquiring youth. It is not overloaded to weariness, but so groups knowledge as to captivate the reader, while the subject-matter is conducted to its proper climax. The maps and illustrations are of the best grade, and therefore peculiarly helpful in impressing the facts on the memory. The paper and print leave nothing to be desired. IN SHORT, TO THOSE WHO WISH A GENERAL HISTORY THAT IS UP TO DATE, THIS WORK CAN BE HEARTILY RECOMMENDED.

J. H. T. McPherson, Ph. D., Prof. of History, University of Georgia, Athens, Ga.

Clare's History of the World impresses me most favorably as an interesting and attractive popular History. IT IS THE MOST SATISFACTORY GENERAL HISTORY OF ITS SCOPE AND CHARACTER WITH WHICH I AM ACQUAINTED.

The Constitution, Atlanta, Ga.

IN ITS SCOPE THE WORK IS A WONDERFUL ONE. Mr. Clare has a command of historic knowledge and versatility in arranging the sequence of historical events that make his work singularly simple and attractive. The basis of all historical study is to possess a skeleton outline of epochs and events on which to base more particular study. The first requisite of historical study is a comprehensive knowledge of the whole field. This is as necessary in the study of history as is a chart to the mariner. It enables one to know just where he is in his study and to understand the full significance of the developments of any particular era which may be under consideration.

Frank W. Gunsaulus, Pastor Plymouth Congregational Church, Chicago.

Without the slightest touch of political or religious bigotry, Mr. Clare has dealt soberly and deeply with the forces of church and state which have ruled mankind. Without being at all theatrical in his treatment of brilliant or significant movements or events, he has seized and presented their true dramatic intent. With great scholarship he has not become dull. With a trained and genuine power of imagination he has not become vague. IT IS A WORK OF REAL GENIUS; his thought is clear and vigorous and his mastery of English sure and often eloquent. I am sure these volumes must be of immense popular service in stimulating historical study in our country. Certainly these books will take the place of many less comprehensive and scholarly works which people have outgrown, and which have prepared them for such an excellent work as this. It will be a great relief to many a thoughtful and conscientious agent to find so noble a book as this history, which he may fearlessly introduce to peasant and scholar, and for which he needs to construct no apology.

Gen. M. D. Leggett, Ex-Commissioner of Patents, Cleveland, O.

For families having only small libraries, this history is almost a necessity, and will be a great convenience in any library, however large it may be. It is so arranged and indexed that any matter in it may be quickly found. IT IS ADMIRABLY WRITTEN, ELEGANTLY PRINTED, AND BEAUTIFULLY ILLUSTRATED. The maps in it are excellent, and greatly aid in understanding the text.

The Educational Journal, Toronto, Ont.

The conception is comprehensive and bold. The author has evidently brought to his great task an unusual command of material and has shown himself possessed in large measure of the true historic faculty, by the masterly way in which he has assimilated, arranged and presented that material in attractive form for the general reader. THE BOOK IS WONDERFULLY COMPLETE. The style, without pretension to brilliancy, is clear, pure, strong and graphic. The illustrations are of the right kind, not only in artistic excellence, but, which is of even greater importance in such a work, in the choice of subjects, representing, as they do, historical facts, such as portraits, statues, inscriptions, landscapes, rather than battles and other scenes and incidents, the representations of which must be in the main imaginary, and consequently without especial historic value. TO PLACE SUCH A WORK IN THE HOMES OF THE PEOPLE IS TO RENDER EXCELLENT EDUCATIONAL SERVICE BOTH TO THE PRESENT AND TO THE COMING GENERATION.

Richard Heath Dabney, A. M., Ph. D., Prof. of History, University of Virginia.

On the whole, I KNOW OF NO OTHER HISTORY OF THE WORLD OF SIMILAR COMPASS THAT IS EQUALLY MERITORIOUS, AND I RECOMMEND IT STRONGLY TO THAT LARGE CLASS OF PERSONS WHO HAVE NEITHER THE MEANS TO PURCHASE NUMEROUS SEPARATE WORKS OF SPECIAL PERIODS, NOR THE TIME TO READ THEM IF PURCHASED. The work is also useful for reference even to those who possess a large library.

---ATTEND THE---

Liberal Congress of Religion

and the

Centennial Exposition

At Nashville, Tenn.

Stop at

Price's College Hotel...

European and American Plan.
Cor. Vauxall and Broad Streets.

Special rates to parties of ten or more.
On main line of electric cars to Exposition grounds.
Two blocks from Union Depot.
Half block from Custom House and Postoffice.
Accommodations for 2,000 guests at mod erate rates.

MONON ROUTE CHICAGO & CINCINNATI LINE C H&D

Best Line
—TO—
Indianapolis, Cincinnati
—AND THE—
South.

CITY TICKET OFFICE:
232 CLARK STREET, - CHICAGO.

GIFT BOOKLETS.

Culture without College. House Beautiful. Each by W. C. GANNETT, and daintily bound in white or tinted paper.....15c.

A Year of Miracle. By W. C. GANNETT. Limp, 50c.; cloth, gilt.....$1.00

The Education of the Soul. A study of Goethe's "Wilhelm Meister".....10c

The Cause of the Toiler.....10c.

The Word of the Spirit. To the Nation, City, Church, Home, Individual.....50c by JENKIN LLOYD JONES, and in white paper covers.

The Faith that Makes Faithful. By W. C GANNETT and JENKIN LLOYD JONES. Paper white.....50c

More than Kin. By JAMES VILA BLAKE. half cloth.....1.00

Borrowings. Poems and Selections from Great Authors (White and Gold).....75c.

More Borrowings.....75c

For Thought and for Remembrance. Dainty gift booklet of poems and selections.....25c.

The Beauty of Kindness. By James Vila Blake.....10c.

Sent postpaid on receipt of price by

THE NEW UNITY,
185 DEARBORN STREET, CHICAGO.

THE ZAR POCKET CAMERA

ONLY.... $1.00

For a bright child here is a source of unceasing pleasure at less cost than is often paid for a useless and non-instructive toy.

FOUR POINTS

THE ZAR is not a toy. It is an actual-practical camera, adapted equally to either time or snap-shot exposure; that will make as good pictures as can be made with the more expensive cameras.

THE ZAR is the smallest practical pocket, camera, using plates, that is made.

THE ZAR has no small parts to be mislaid or lost; no small springs to break, and cannot get out of order. It is practically indestructible.

THE ZAR makes pictures 2 x 2 inches square, that you can have developed, printed, and mounted for about TWO CENTS apiece if done by a photographer. You can do it for less yourself.

There is a liberal education and an exhaustless fund of amusement in a ZAR CAMERA for any one.

The Price Places it Within the Reach of All

Sent Safely Packed, all Charges Prepaid, by Alfred C. Clark, 185 Dearborn St., Chicago.

N. B.—We can supply you with other Cameras more expensive.

Publications of Jenkin Lloyd Jones.

The Faith that Makes Faithful, by W. C, GANNETT and JENKIN LLOYD JONES, Flexible Morocco, full gilt, in box.....	$2.00
White Vellum, " " " "	1.50
Silk Cloth.....	1.00
A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by JENKIN LLOYD JONES. Cloth	1.25
Practical Piety.....Paper $0.10, Cloth,..	.30
Ten Great Novels.....	.10
The Women's Uprising. A Study of the International Congress of Women.....	.10
The Selfishness of Grief.....	.05
Death as a Friend (new edition).....	.05
The Word of the Spirit. To the Nation, City, Church, Home, Individual.....	.50
A Preacher's Vocation.....	.05
The Education of the Soul.....	.05
The Divinity of Fatherhood.....	.10
The Monroe Doctrine Enlarged.....	.10

Applied Religion	
I. A New Help for the Drunkard.....	.10
II. Tobacco, the Second Intoxicant....	.10
III. No Sex in Crime (out of print).....	.10
IV. Not Institutions but Homes.....	.10
The Religions of the World. (First Series.)	
I. Moses, the Hebrew Law Giver...	10 cts. each.
II. Zoroaster, the Prophet of Industry	
III. Confucius, the Prophet of Politics	
IV. Buddha, the Light of Asia.....	
V. Socrates, the Prophet of Reason	
VI. Jesus, the Founder of Christianity	
VII. Mohammed, the Prophet of Arabia	
Great Hopes for Great Souls (out of print)..	$0.10
The Cause of the Toiler.....	.10
The Intellectual Life.....	.10
The Dual Mystery { What is Materialism? / What is Spirituality? }	.10
The Am. Cong. of Lib. Rel. Soc.....	.05
Report of Proceedings of the First Am. Cong. of Lib. Rel. Soc.....	.25

Sent Postpaid on Receipt of Price By

THE NEW UNITY, 185 Dearborn Street, Chicago.

TEN NOBLE .....POEMS.....

A companion pamphlet to The Ten Great Novels.

OPINIONS OF SIXTY-SEVEN MEN AND WOMEN OF LETTERS—

Including E. C. Stedman, John Fiske, John N. Chadwick, etc., etc.

EDITED BY

JENKIN LLOYD JONES

PUBLISHED BY

The Unity Publishing Company....

25 Cents Per Copy.

For Sale by

ALFRED C. CLARK
Publisher of THE NEW UNITY
185 Dearborn St., Chicago.

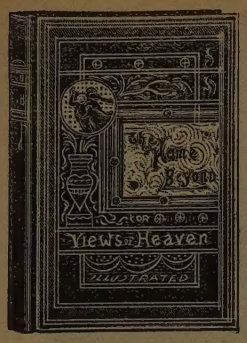
To Whom It May Concern.

This is to call the attention of the public to the fact that the Wisconsin Central Lines have two fast trains daily between Chicago, St. Paul, Minneapolis, Ashland, and Duluth, touching all the important points in Central Wisconsin en route. The Company has thousands of acres of fine farming lands in Northern Wisconsin for sale. For complete information on this subject, address

JAS. C. POND, Gen'l Pass. Agent,
Milwaukee, Wis.

Vacation Days.

In the Lake Regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and South Dakota, along the lines of the Chicago, Milwaukee & St. Paul Railway, are hundreds of charming localities pre-eminently fitted for summer homes, nearly all of which are located on or near lakes which have not been fished out. These resorts range in variety from the "full dress for dinner" to the flannel-shirt costume for every meal. Among the list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest road in the Northwest—the Chicago, Milwaukee & St. Paul Railway. Send a two-cent stamp for a copy of "Vacation Days," giving a description of the principal resorts, and a list of summer hotels and boarding-houses, and rates for board, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.



A GRAND BOOK!

THE HOME BEYOND

....OR....

Views of Heaven

AND ITS RELATION TO EARTH.

By over Four Hundred Prominent Thinkers and Writers. Arranged and Edited by the

Rt. Rev. SAMUEL FALLOWS, D. D.

Profusely Illustrated. Handsomely Bound in Cloth, and Stamped in Gold. Over 500 Fascinating Pages. Size 8vo.

NO subject is of such paramount or absorbing interest to man as that of death and the future life. "If a man die, shall he live again?" is the question springing from every heart and trembling on every lip. To every home death comes. To every one it is appointed once to die. Does death, then, end all? Shall we write over our cemeteries: "Death is an eternal sleep"?

But we are not left in darkness on this intensely practical and important theme. Light, somewhat dim and struggling, it is true, comes from the fact that all the phenomena of mind are different from those of the perishable body, that our instincts and aspirations are for continued existence, that the best and longest life on earth is an imperfect and therefore an incomplete life, that our sense of justice demands a future state for the vindication of right and the punishment of wrong, that the almost universal sentiment or conviction of the race has been in favor of a life to come of some kind or character. The aim of Bishop Fallows has been to set forth, through the aid of the best thinkers and writers of the centuries, the grand truth of immortality, and the reality and glory of the home in Heaven. The value of such a work, so carefully compiled, is well nigh inestimable. To any who are beset with doubts and fears it will prove an armory from which bright and shining weapons can be taken to put to flight these enemies of their comfort and peace.

Sent postpaid on receipt of price, $2.00.

Alfred C. Clark, Publisher. Chicago.

Do You Read "The New Unity"?

Hereafter the annual membership fee to the LIBERAL CONGRESS OF RELIGION (Five Dollars) will include a year's subscription to THE NEW UNITY.

If you wish to be enrolled as a member of the LIBERAL CONGRESS OF RELIGIONS, fill out the order-blank below, inclose five dollars, and send it to the General Secretary. Your name will then be placed upon the membership-roll of the Liberal Congress of Religion, and upon the subscription-books of THE NEW UNITY.

If you are already a member of the LIBERAL CONGRESS OF RELIGIONS, and have not paid your annual membership fee, remit five dollars to the General Secretary and your name will then be placed upon the subscription-books of THE NEW UNITY.

Subscribers to THE NEW UNITY may become members of the LIBERAL CONGRESS OF RELIGION and have their subscription set forward one year by remitting five dollars to the General Secretary and stating that they are already subscribers to the paper.

THE LIBERAL CONGRESS OF RELIGION.

MEMBERSHIP SUBSCRIPTION CARD.

JENKIN LLOYD JONES, Gen'l Secretary, 3939 Langley Ave., Chicago, Ill.

Please enroll me as

LIFE MEMBER ($25.00)—ANNUAL MEMBER, including yearly subscription to "THE NEW UNITY" ($5.00).

*Name*_____

*Address*_____

*Date*_____ *189*

Erase membership not used.

YOU WANT THE BEST ...A... Standard Reference Library

AT A NOMINAL COST

Each volume handsomely and durably bound in silk cloth, and containing information of inestimable and permanent ...value...

LEE'S HOME AND BUSINESS INSTRUCTOR. Illustrated. 400 pages. Famous specialists wrote the following Departments: Law, Banking, Penmanship, Letter-Writing, Public Speaking, Bookkeeping, Social Forms, Technical Terms, Vocabulary, etc. A work for everyday use.

LEE'S VEST POCKET POINTERS. For Busy People. 20,000 facts of great importance. Lexicon of Foreign, Legal and Technical Terms, Patent Laws, Parliamentary Rules Constitution of the U. S., Population, Location, Etc. of Important Countries and Cities of the World, Postal Laws, Electoral Vote for President, Etc. Quick answers to all questions.

THE LITTLE GEM. 448 pages. A peerless compendium of essential facts. Every item under the sun classified for instant reference.

CONKLIN'S HANDY MANUAL OF USEFUL INFORMATION AND ATLAS OF THE WORLD. A Household Word. 1,800,000 Copies Sold. New Revised edition, 1897. Venezuelan boundary dispute, Cuban uprising, Transvaal trouble, the Census, Old and New Tariff Laws, the Civil War Records, and a wonderful amount of facts not found in other books.

THE MODERN WEBSTER PRONOUNCING AND DEFINING DICTIONARY. 16 mo, illustrated, 432 pages, 60,000 definitions. Stands at the head of popular price dictionaries; is accurate and an invaluable help to anyone.

LEE'S PRICELESS RECIPES. 3,000 secrets. 368 pages. A book of Recipes and nothing but Recipes.

LAIRD & LEE'S VEST POCKET WEBSTER DICTIONARY. The original edition. Catch words correctly spelled; synonyms; Latin terms often met with; parliamentary rules; perpetual calendar; use of capitals; speeches and toasts; forms of notes, etc. "Ought to be the constant companion of every teacher."—*Dixie School Journal.*

LEE'S POCKET ENCYCLOPEDIA BRITANNICA 448 pages. Illustrated with 84 original portraits, 6 full-page maps, and a special frontispiece. Never before in the history of bookmaking in America has the task of producing so comprehensive an encyclopedia in such small form been attempted by any publisher. Covers a field peculiarly its own. Just the book for every home, school, shop and office.

EDISON'S ENCYCLOPEDIA AND ATLAS. 520 pages. 50 colored maps. (New Revised Edition.) More than half a million copies sold to date. "It is worth its weight in gold."

THE GRIMM-WEBSTER GERMAN-ENGLISH, ENGLISH-GERMAN DICTIONARY. 30,000 words defined in both languages. The new system of authography. No obsolete words or phrases. Accurate, complete, up-to-date. Appropriately illust'd.

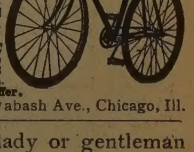
Any or all of these books will be sent, all charges fully ....prepaid, at the very low price of....

25c Each

ALFRED C. CLARK, Publisher

185 Dearborn Street, Chicago

600 Second Hand BICYCLES *to close out.* All makes, GOOD AS NEW, $5 to $15. NEW, HIGH GRADE '96 Models, fully guaranteed, $16 to $24. '97 Models $20 to $30. Shipped anywhere on approval. Special Clearing Sale. *EARN A BICYCLE* by helping advertise us. We will give one agent in each town FREE USE of sample wheel to introduce them. Write at once for our Special Offer.



P. C. Mead Cycle Co,, Wabash Ave., Chicago, Ill.

I WANT one lady or gentleman connected in each of the liberal churches of Chicago and vicinity to work on a unique proposition, which is meeting with good success elsewhere. A good opportunity to make money.

ALFRED C. CLARK, Publisher, 185 Dearborn St., Chicago.

Announcements.

The Fraternity of Liberal Religious Societies in Chicago.

TEMPLE ISRAEL, Oakland Music Hall. I. S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

K. A. M. CONGREGATION (Jewish), Indiana Avenue and 33d Street.

CENTRAL CHURCH (Independent), Central Music Hall. N. D. Hillis, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park.

SOCIETY FOR ETHICAL CULTURE, Steinway Hall, W. M. Salter, Lecturer.

SINAI CONGREGATION (Jewish), Indiana Avenue and 21st Street. E. G. Hirsch, Minister.

CHURCH OF THE SOUL (Spiritualist), Masonic Temple. Mrs. Cora L. V. Richmond, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin Streets. J. Vila Blake, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie Avenue and 28th Street. A. J. Canfield, Minister.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley Avenue. Jenkin Lloyd Jones, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart Avenue and 65th Street. R. A. White, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn Avenue and Walton Place. Rev. B. R. Bulkeley, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

MEMORIAL CHAPEL (Unitarian), corner Fifty-seventh Street and Lexington Avenue. Rev. W. W. Fenn preaches each Sunday morning at 11 o'clock.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas and Frank B. Vrooman, Ministers.

LIBERAL BOOK ROOMS OF THE HEADQUARTERS OF THE LIBERAL CONGRESS, Unitarian and other Activities, 175 Dearborn Street, room 93. Open daily.

RYDER MEMORIAL CHURCH (Universalist), Sheridan avenue and 64th street. Sunday services 11 A.M. and 8 P.M.; Sunday School, 9:30 A.M.; Young People's Christian Union, 7 P.M. Devotional Meeting, Wednesdays at 8 P.M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby Avenue.

For all expert Dental Operations call on

Dr. J. E. Low

Inventor of Crown and Bridge Work.

(Specialist)

The best work at reasonable prices is always the cheapest.

Room 615, First National Bank Bldg.

164 Dearborn Street

Established 1865.

ILLINOIS CENTRAL

Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN

DAYLIGHT SPECIAL DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

FROM DIFFERENT POINTS OF VIEW.

Of this book one English reviewer says:

"Though a book of only 211 pages, *in it there is food for the mind, adapted to every phase of human thought.*"

Another reviewer says:

"We heartily and confidently commend this book as promoting *a bold, comprehensive, affirmative Christianity of a thoroughly practical and social nature.*"

PRICE, 50 CENTS.

Swedenborg Publishing Association,
GERMANTOWN, PA.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

DRINK
Winsor Cereal Coffee
Result: No Billiousness.
THE McMULLEN-WINSOR COFFEE CO.
139 Lake Street, Chicago.

I have a fine new

$150.00 Organ

For Sale...

Suitable for church or lodge-room. First-class in every respect, and at one-half the regular retail price.

Address ALFRED C. CLARK,
185 Dearborn Street, Chicago.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO